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THE CHURCHMAN

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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

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From Bp. Stillingfleet on the Idolatry Practised in the Church of Rome

ADORATION OF THE HOST.

No man can be satisfied that he hath sufficient reason for giving this worship to the host; for which we must consider what suppositions the adoration of the host depends upon—if any of which prove uncertain, I am in as bad a case as I was before. I first suppose that the bread being really and substantially changed into that very body of CHRIST which was crucified at Hierusalem, I ought to give the same honor to that body of CHRIST in the sacrament which I am to give to the person of CHRIST as GOD and man; and that the body of CHRIST being present in the sacrament, I may on the account of that presence give the same honor to the sacrament in which he is present. But if it prove uncertain whether the human nature of CHRIST as conjoined to the divine nature be capable of receiving proper divine worship, then it must be much more so whether the body of CHRIST as present in the sacrament be so. But, granting that, it may be yet uncertain whether I ought to give the same honor to the visible part of the sacrament which I do to the humanity of CHRIST; for though CHRIST may be present there, his presence doth not make the things wherein he is present capable of the same divine honor with himself. Now that these things are uncertain upon their own principles, I now make appear. I find it generally agreed by the doctors of the Roman Church, that the human nature of CHRIST, considered alone, ought not to have divine honor given to it; and I find it hotly disputed among them whether CHRIST's human nature, though united to the divine, ought, abstractly considered, to have any true divine honor given it; and those who deny it make use of this substantial argument:—"Proper divine honor is due only to GOD; but the human nature of CHRIST is not GOD, and therefore that honor ought not to be given it:" and I am further told by them that the Church hath never determined this controversy. Let me now apply this to our present case. It is certain if the body of CHRIST be present in the eucharist, as distinct from the divine nature, I am not to adore it: it is very uncertain, if it be present, whether I am to give divine worship to the body of CHRIST; but it is most certain that if I worship CHRIST in the sacrament, it is upon the account of his corporal presence. For although when I worship the person of CHRIST as out of the sacrament, my worship is terminated upon him as GOD and man, and the reason of my worship is wholly drawn from his divine nature, yet when I worship CHRIST as in the sacrament, I must worship him there upon the account of his bodily presence; for I have no other reason to worship him in the sacrament but because his body is present in it. And this is not barely determining the place of worship, but assigning the cause of it; for the primary reason of all adoration in the sacrament is because CHRIST hath said, "This is my body"—which words, if they should be allowed to imply transubstantiation, cannot be understood of any other change than of the bread into the body of CHRIST. And if such a sense were to be put upon it, why may not I imagine, much more agreeably to the nature of the institution, that the mere human nature of CHRIST is there, than that his divinity should be there in a particular manner present to no end, and where it makes not the least manifestation of itself?

But if I should yield all that can be begged in this kind, viz. that the body of CHRIST being present, his divinity is there present too, yet my mind must unavoidably rest unsatisfied still as to the adoration of the host. For supposing the divine nature present in any thing gives no ground upon that account to give the same worship to the thing wherein he is present as I do to CHRIST himself. This the more considerative men of the Roman Church are aware of; but the different ways they have taken to answer it rather increase men's doubts than satisfy them. Greg. de Valentia denies not that "divine honor is given by them to the eucharist, and that the accidents remaining after consecration are the term of adoration, not for themselves, but by reason of the admirable conjunction which they have with CHRIST," which is the very same which they say of the human nature of CHRIST; and yet this same person denies that they are hypostatically united to him—which if any one can understand, I shall not envy him. Bellarmin, in answer to this argument, is forced to grant as great an hypostatical union between CHRIST and the sacrament, as between the divine and human nature; for when he speaks of that, he says it lies in this, that "the human nature loseth its own proper subsistence, and is assumed into the subsistence of the divine nature;" and in the case of the sacrament, he yields such a losing the proper subsistence of the bread, and that whatever remains makes no distinct suppositum from the body of CHRIST, but all belong to him and make one with him, and therefore may be worshipped as he is. Is not this an admirable way of easing the minds of dissatisfied persons about giving adoration to the host, to fill them with such unintelligible terms and notions, which it is impossible for them to understand themselves or explain to others? Vasquez, therefore, finding well that the force of the argument lay in the presence of CHRIST, and that from thence they must at last derive only the ground of adoration, very ingeniously yields the consequence, and grants that GOD may very lawfully be adored by us in any created being wherein he is intimately present; and this he not only grants, but contends for in a set disputation, wherein he proves very well from the principles of worship allowed in the Roman Church, that GOD may be adored in inanimate and irrational beings as well as in images, and answers all the arguments the very same way that they defend the other—and that we may worship the sun as lawfully and with the same kind of worship that they do an image—and that men may be worshipped with the same worship with which we worship GOD himself, if our mind do not rest in the creature, but be terminated upon GOD, as in the adoration of the host. See here the admirable effects of the doctrine of divine worship allowed and required in the Roman Church! For upon the very same principles that a Papist worships images, saints, and the host, he may as lawfully worship the earth, the stars, or men, and be no more guilty of idolatry in the one than in the other of them: so that if we have no more reason to worship the person of CHRIST than they have to adore the host, upon their principles we have no more ground to worship CHRIST than we have to worship any creature in the world.

From Archdeacon Daubeny.

INFANT BAPTISM.

The sacrament of baptism, as it is administered in the Church, you maintain to be invalid, for the following reasons: first, because children are incapable of being subjects of it; and, secondly, because, after the example of our Saviour, who was baptized in Jordan, it ought to be administered by the immersion of grown persons in a river. Did this plea stand upon firm ground, it ought, as relating to an essential service of the Church, to have weight; but standing as it does according to our ideas upon loose ground of your own raising, it can in our judgment have no weight at all. But as this constitutes one of your master-prejudices against the Church, it may be proper to give it some consideration.

The ground upon which the first part of this plea stands respects the incapacity of children to fulfil the conditions of the baptismal covenant.

But this argument, if it proves any thing in the case, proves too much. For if no persons are to be baptized who are incapable of fulfilling the conditions of baptism, our Saviour himself was of all others the most incapable of baptism.

The baptism of John was a *baptism unto repentance.* "He came," we read, "preaching the baptism of repentance for the remission of sins." But our blessed Saviour had no sins to repent of. He was "the Lamb of GOD *without spot.*" On this account we find John refusing to baptize our Saviour, considering him an improper subject for the ordinance. "I have need to be baptized of thee," says the Baptist, "and comest thou to me?" But our Saviour by his answer convinced him that though he had no sins to repent of, yet *some other end* was to be answered by his being baptized. "Suffer it to be so now," says CHRIST, "for thus it becometh us to fulfil all righteousness." Matt. iii. 15.

In like manner, infants, though incapable of some of the ends of baptism, are not incapable of all. They cannot, it is true, make profession either of their faith or repentance, because they cannot understand what is meant by the one, nor are they in want of the other, having no actual sins to repent of; but, as infants, they are capable of receiving a sign of GOD's grace and favor. They are capable of being admitted into the communion of the Christian Church, and of having the privileges of the gospel covenant consigned to them, although they are too young to understand the nature of that covenant, or perform the duties enjoined upon its members. In a word, they are capable of being washed from their original corruption, and of receiving the sign of their restoration to GOD's grace, though they may not at the time be capable of understanding the condition upon which it is suspended.

And if GOD has been pleased to regard the offspring of believing parents as holy from their birth, (as the apostle has plainly told us, 1 Cor. vii. 12,) and thereby given them a present interest and sort of hereditary right to those means which CHRIST appointed for the sanctification of his Church, ought we not rather to rejoice that GOD's covenant of mercy to man is bestowed with a latitude extending to persons of all ages, than seek to set limits to Divine goodness by restraining it within the narrow bounds of our own uncharitable prejudices? If CHRIST was pleased to leave the door of his Church, which was open to children under the Jewish dispensation, still open to them under the Christian, as he gave his disciples to understand by telling them to "suffer little children to come to him, for of such was the kingdom of GOD," (or, as the meaning may be better expressed, for *theirs is the kingdom of* GOD, or the kingdom of GOD *belongs to them,*) it seems an unaccountable infatuation that parents, who in all other cases fail not to manifest a zeal for the maintenance of their children's privileges, should in this be so ready to give them up.

I would ask such parents a question:—

Do they think that their children, dying unbaptized, are capable of admission into the kingdom of heaven? Relying on the mercy of GOD (though *uncovenanted* mercy is all upon which they can in this instance place any just dependence,) they will doubtless answer, *yes.*

But persons who are capable of the *greater,* are certainly capable of the *less,* which is contained within it. If, through Divine mercy, then, unbaptized children are capable of admission into the kingdom of GOD in heaven, they are surely capable, through the same mercy, of admission into the Church, which is the *kingdom of* GOD *on earth.* If they are capable of receiving the fulness of Divine mercy in the possession of everlasting blessedness in heaven, where CHRIST has told us "their angels continually behold his Father's face," (Matt. xviii.) they are surely capable of being admitted into that church membership which was designed only as preparatory to it.

Although infants, therefore, should not suffer for the negligence, obstinacy, or self-opinion of their parents, yet parents would do well to consider what may be the consequence to themselves for showing less attention to the spiritual condition of their children than GOD has done, by straitening that covenant which in the original delivery of it was expressly extended to them, and, in the Jewish Church, scrupulously continued to them. At the same time they may remember that though the child of Moses suffered no punishment for the delay of his circumcision, yet the father, as we read, (Exod. iv. 24,) very narrowly escaped it on a memorable occasion.

But it may be observed further, in answer to those who object to the admission of infants to baptism on account of *incapacity,* that the Jewish infants were admitted into the covenant by circumcision at eight days old, by GOD's express command. That there is the same reason for infants of Christian parents to be admitted to baptism, is to be thus proved.

The covenant entered into by GOD with Abraham (an account of which we have in the seventeenth chapter of Genesis) was, as St. Paul plainly tells us in the third chapter of Galatians, the *gospel covenant.* "The Scripture," says the apostle, "foreseeing that GOD would justify the heathen through faith, preached before the *Gospel to Abraham,*" delivered beforehand the glad tidings of that event to Abraham in the following words:—"In thee shall all the nations of the earth be blessed." "Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is CHRIST. This I say, that the covenant that was confirmed before of GOD in CHRIST, the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect."

The covenant, therefore, that was made by GOD with Abraham was the *gospel covenant,* containing the promise of blessing to all nations in CHRIST. Of admission into this covenant *circumcision* was at that time the appointed seal. *Circumcision,* therefore, was not a *legal institution,* but the *seal* of the *gospel covenant,* administered to Abraham four hundred and thirty years before the introduction of the law. Agreeably to which our Saviour told the Jews that "Moses gave unto them circumcision, not because it was of Moses, but of the fathers."

All the alteration that took place in this business, upon our Saviour's establishment of his Church, was in the nature of the seal of the covenant—our Saviour having exchanged the severe and painful one of circumcision for the more mild and practicable one of baptism. The *seal,* then, is altered, but the *covenant* remains the *same.*

The covenant, therefore, into which Christians are admitted by baptism, being the same gospel covenant which was confirmed before to Abraham in CHRIST, the mere change in the ritual can make no difference with respect to the capability of the parties to be admitted into it.—Consequently the precept delivered to Abraham (Gen. x. 17) respecting the admission of infants into the gospel covenant by circumcision, applies with equal force to the admission of infants into it by baptism, circumcision and baptism being seals or tokens of the same covenant, appointed by GOD to be made use of for the same purpose, at different periods.

To what has been said, it need only be added—for I avoid entering at large into a subject which has been so frequently and fully handled—that our Saviour found the Jews in the practice of infant baptism, as has, I think, upon the ground of the strongest probability, been maintained by learned men. He therefore only transferred this ceremony from the Jewish Church to his own, by making it the sacrament of initiation into it. It is to be concluded, therefore, that the apostles, who were Jews themselves, and who were directed to address the first offer of the Gospel to "the lost sheep of the house of Israel," in baptizing them into the Church of CHRIST, or rather into the new dispensation of it, would observe the general practice to which they had been accustomed, if they had received no express precept from CHRIST to direct them otherwise.

But the commission delivered to them by CHRIST was of a more general and comprehensive nature. "Go ye, and baptize all nations." In consequence of which commission, we read of their baptizing whole houses, without any exception being made to any persons contained in them. If our Saviour had not designed that baptism should be administered to infants, the commission to his apostles would certainly have been accompanied with an express prohibition to that effect, to prevent their falling into so obvious a mistake. No such prohibition appearing, is a circumstance that in reasonable construction amounts to a confirmation of the practice then in use; for a rule that has once regularly obtained, if unrepealed, still remains in force.—This is the argument made use of upon this subject by one of the most learned writers (Lightfoot) of our Church, and it appears to be unanswerable:—"If baptism and the baptizing of infants had been a new thing, and unheard of until John Baptist came, as circumcision was until GOD appointed it to Abraham, there would have been, no doubt, an express command for baptizing infants, as there was for circumcising them." But "since it was ordinary in all ages to have infants baptized, if CHRIST would have had that custom abolished, he would have expressly forbidden it. So that his and the Scriptures' silence on this matter does confirm and establish infant baptism for ever."

COMMUNICATIONS.

For the Churchman.

THE DECLINE OF PAGANISM.

There is perhaps no subject in the annals of Church history, which affords a more lively illustration of the power of truth over error, than the conquest of Christianity over the religion of pagan Rome. It was when the imperial city was standing in proud defiance of the world; when she embraced in her dominions the fairest portions of the earth; when distant kings looked upon her as the centre of their hopes, that "the standard of Paganism floated in full freedom over the walls of the capital." It was then that the degrading practices of heathen invention prevailed throughout the empire. Religion consisted in the worship of imaginary deities and in the exercise of a mass of abominable rites. Auguries and divinations were resorted to as guides for the administration of civil and military affairs; while the sibylline oracles were consulted concerning contingent and future events. The fumes of public and private sacrifices daily ascended from every quarter of Rome. The senate before proceeding to public deliberations made a solemn offering of incense to their favorite goddess. The pontiffs were by the laws of the country invested with a sacred character; and the whole expenditure for religious worship was supported by the public revenue. In this description there are abundant materials for a splendid parade of superstition which would easily attract the admiration of a blind and credulous people, and induce them to persecute any other of less pretensions.

CONSTANTINE.

Against this reigning superstition Christianity had long been struggling, when Constantine ascended the throne. The honor of releasing Christians from the rage of cruel persecution is due to him. The savage brutalities which they had endured under preceding emperors, for no other cause than their religion excited his indignation; and he resolved that they should be freed from the yoke of oppression. This he was the more willing to do, inasmuch as he had discovered among them the brightest patterns of morality and virtue. The existing laws and religion of the land had failed to preserve the nation in vigor and purity; but every where the most distinguished devotees of Paganism were addicted to gross licentiousness. Zeal for the welfare of his people and for the inculcation of public and private virtue, may have been among the motives which influenced Constantine to tolerate the propagation of the Gospel.

EDICT OF MILAN.

The celebrated Edict of Milan was the first measure taken by the emperor to favor the Christians; and this extended no farther than to place them upon an equal footing with the Pagans. The civil and religious rights, of which they had been so unjustly deprived, were restored. The places of worship and public lands which had been confiscated, were made over to them; and the privileges and immunities of the clergy were equal to those of the sacerdotal order of the empire. A universal toleration was proclaimed to all, to follow the religion which they might deem the best adapted to their own use. Thus were the temporal disadvantages which had hitherto retarded the progress of Christianity in a great measure removed: and the religious were balanced. But this state was of short duration: for the Christian apologists now sallied forth from their retreats, armed with the weapons of heavenly truth, and made a desperate attack upon the bulwarks of Paganism. The salutary doctrines of revelation were set in hostile array against the degrading rites of the established religion; and so visible was the prospect of defeat of the latter, that the emperor determined to take sides with former and sustain them with the aid of civil influence.

HE FAVORS CHRISTIANITY.

Immediately after his victory over Licinius, when he was invested with the sole dominion of the Roman world, he openly declared himself in favor of Christianity. He "exhorted all his subjects, by circular letters, to imitate without delay the example of their sovereign and to embrace the divine truth of Christianity. He recommended it to them by personal persuasion, and sought to make it attractive by constant marks of favor to the Christians. Those cities which were most zealous in the voluntary destruction of their idols were rewarded with municipal privileges;" and other honors and emoluments were conferred upon those who opposed the ancient rites.

These decisive measures of the emperor prepared the way for the final overthrow of Paganism. Although at his death it was still the religion of the empire, yet the favor which he showed the Christians in allowing them to advocate their cause, was the means of commending their religion to the piety and wisdom of the citizens, and of disaffecting them towards the religion of their ancestors.

SONS OF CONSTANTINE.

The sons of Constantine to a great extent, "trod in the footsteps of their father." The two religions were tolerated, but not with equal advantages. The emperors were avowedly the advocates of the new religion; and hence published an edict prohibiting the idolatrous worship of the temples and the offering up of sacrifices. The edict, however, was not rigidly executed. The honors of the state and army were bestowed indifferently upon all their subjects. But the influences which were set at work diminished the popularity of the superstition and restrained it by frequent discouragements. So that during the reign of Constans and Constantius the fabric of Polytheism was considerably undermined.

JULIAN.

But the languishing hopes of the Pagan party were not yet extinguished. They hailed the accession of Julian as the dawning of a more auspicious era. In this they were not disappointed; for no sooner had he been proclaimed emperor, than the edict went forth to restore the worship of the immortal gods to its pristine dignity. A grant of toleration was issued; and the emperor affected to treat Christianity with indifference. But he could not long dissemble the workings of his evil heart which subsequently broke out into open hostility. His next step was to deprive the Christian clergy of their revenues, and to appropriate them to the service of the state religion. Not content with crippling them in point of temporal ability, he conceived the more unworthy project of degrading them by ignorance. "He forbade any Christian to lecture in the public schools of science or literature."

(To be continued.)

For the Churchman.

ST. JOHN'S CHURCH, CRAWFORDSVILLE, IN.

On Thursday, June 8, 1837, evening prayer having been read in the town academy by the Rev. Melancthon Hoyt, missionary at Crawfordsville, the Rt. Rev. Jackson Kemper, D. D., Missionary Bishop for Missouri and Indiana, with those present, went up to the place where the church was to be erected, a valuable and convenient lot presented by Major Ambrose Whitlock, senior warden of the church. Appropriate services were conducted by the bishop, assisted by the Rev. M. Hoyt, and the Rev. Samuel R. Johnson, rector of St. John's Church, Lafayette; and the address was delivered by the bishop. A Bible, a number of the Churchman, and Gambier Observer, the Churchman's Almanac for the year, &c., &c., were deposited in the stone. The weather was fine and a respectable and attentive audience was present. On the Sunday, confirmation was administered to seven.

Thus is laid the *first* corner-stone of an Episcopal church in the populous and flourishing State of Indiana. May it be the first of a long line of churches, in which the true Gospel of our LORD JESUS CHRIST shall be faithfully preached, and the offices and sacraments of his Church rightly administered—churches quickly following each other, and in unceasing succession, till his coming again.

CONVOCATION OF THE CLERGY IN INDIANA.

The Right Rev. Jackson Kemper, D. D., Missionary Bishop for Missouri and Indiana, having called a Convocation of the clergy of Indiana, at Crawfordsville, on Friday, June 9, 1837, the Convocation was opened on the morning of that day at a room in the dwelling of the Rev. Melancthon Hoyt. There were present at the Convocation the Right Rev. Jackson Kemper, D. D., the Rev. M. Hoyt, missionary at Crawfordsville, the Rev. Samuel R. Johnson, rector of St. John's Church, Lafayette, and the Rev. James B. Britton, missionary at Indianapolis.

Among other resolutions, the following were ordered for publication.

1. *Resolved,* That it be recommended to the Episcopalians throughout the state, to have secured, as soon as circumstances permit, lots for the erection of houses of public worship, for parsonages, and for burial-grounds—and particularly in towns newly laid out.

2. *Resolved,* That it is highly desirable that there should be a college in Indiana, under the auspices of the Church, and that there be connected with it provision for theological education. Referred to a committee, viz. the Rev. Henry Caswall, minister of the parish of Christ Church, Madison, and the Rev. James B. Britton, missionary at Indianapolis.

3. *Resolved,* That early measures be adopted for the formation of an Episcopal fund.

4. *Resolved,* That a committee of two report at the next Convocation on the building of churches and the best mode of doing the same, and also upon the establishment of parish schools. The committee are the Rev. S. R. Johnson, and the Rev. Archibald H. Lamon, missionary at Evansville.

5. A committee upon the organization of churches reported an article for the first organization into a religious association, and also a constitution to be recommended to the churches in Indiana, which after consideration, article by article, and various emendations was approved and adopted.

6. *Resolved,* That the Rev. S. R. Johnson keep at Lafayette a depository for Bibles, Books of Common Prayer, Sunday school books, tracts, and other religious books relating to the Church, and hold an agency for supplying parishes with the same; and that the Rt. Rev. the Missionary Bishop make efforts for the establishment of a like agency and depository at Louisville, Kentucky, for the supply of the southern portion of the state.

7. *Resolved,* That it be recommended to the clergy to have as soon as is deemed expedient an annual contribution for the Domestic Missionary Committee.

8. *Resolved,* That in compliance with the spirit of section 2d, of canon vii. of 1835, every minister be requested to report unto the bishop the state of his parish, and of his proceedings from the time of his coming under the jurisdiction of the present missionary bishop to the first of June.

9. The bishop having mentioned that it had been his intention to recommend one of the two Western Episcopal newspapers, the Episcopalian for Missouri, and the Gambier Observer for Indiana, it was resolved that it be recommended to the clergy and laity of the churches in this state to promote the circulation of the Spirit of Missions and of the Gambier Observer.

The bishop declared to the clergy his wish to have the parish registers submitted to him upon his regular visitations.

Letters were received from the Rev. Ashbel Steele, missionary at New Albany, and the Rev. Arch. H. Lamon, missionary at Evansville, apologizing for absence, and from the Rev. G. P. Waldo, officiating temporarily at Richmond in this state.

The Convocation adjourned on June 10th, to meet again at the time and place designated by the bishop.

Forwarded for publication as by order of the Convocation.

REV. SAMUEL R. JOHNSON, *Secretary.*

For the Churchman.

Mr. Editor—It is not unfrequent that the unobtrusive piety of individuals in the humble walks of life is overlooked, and the mean abode of misery and wretchedness is deemed unsuited for lessons either of usefulness or devotion. Men oftentimes estimate the proportions of godliness by the wealth of its possessors, as if riches were a sign of grace or a criterion of acceptance before the Almighty. But how many examples to the contrary might be found, if we would only look for them, and how much profit and advantage might we derive did we extend our observations beyond the mansions of the great more frequently than we do.

I was called upon a few days since to pay a pastoral visit to a very respectable family in a remote section of this city. I found a mother, an Irishwoman by birth, highly connected with a family of distinction in her own country, lying upon a bed of sickness with very little prospect of recovery. Her sons and her daughters surrounded her, whilst their earnest anxiety for her relief, and the vigilant solicitude for her restoration to health bespoke affection and love seldom witnessed in this degenerate age. After some brief conversation with the sufferer I was requested to pray with her, which I did, and when I saw a whole family in affliction, prostrate before the throne of grace, and heard their united entreaties put forth with so much fervor to the Father of Mercies, in whose hands are the issues of life and death, I felt convinced that there is a reality in religion, a power and efficacy in the services of our Church when the petitions it sets forth upon every occasion are duly and properly responded to, and proceed from the heart; that neither the hovel of distress nor the tattered garment can conceal the possession of that inestimable treasure which is beyond all price.

After some further conversation I learned that this poor woman and her family had for a long time been regular communicants of our Church, and that their attendance had latterly been given at the little church in the neighborhood. At the request of the family, and after a full explanation on my part as to the nature and design of the Christian sacrament of the Lord's supper, that the receiving of it upon a dying bed was not designed to operate as a passport of introduction to heaven, but that it was in obedience to the command of our gracious Redeemer, that we, as sinners, commemorate this holy communion of his exceeding great love, relying solely upon the merits of his death and passion for acceptance in GOD's sight, the remission of our sins, and admission into his everlasting kingdom, and not upon any thing we can do of ourselves, I proceeded to administer the same. And truly interesting was the occasion:—the scene is indeed uncommon, beholding a mother who was shortly about to be taken from them, partaking with her children that holy feast which the Saviour who was calling her to her rest, shared with his disciples the night preceding his crucifixion! What an unspeakable comfort must it have been to the poor woman herself, to witness this confession of her children; to see them treading the good path into which she had happily led them. What a lesson does her example hold forth to Christian parents in general, to bring up their offspring in the fear of GOD, and in the ways of godliness.

A few hours of additional suffering terminated her earthly career, and when my friend, who had kindly tendered his professional services, went at an early hour the next morning to render his patient all the assistance in his power, he found that life was extinct, but that her children, unconscious that their mother was really dead, were still upon their knees in very fervent prayer to GOD for her recovery! A day or two after I was invited to attend the interment, and here again I learned a lesson which it is good to cherish. All things were done decently and in order, but there was no foolish ostentation or vain parade, yet there seemed to have been more grief felt, than were death arrayed in mockery, and funereal rites and mere outward pomp assumed the emblems of mourning.

I have been induced to bring forward this simple incident as one of the many proofs which might be adduced in favor of city missions, the establishment of churches, and the appointment of duly qualified ministers in all parts of this wide-spreading city. The poor are not to be neglected, to them the Gospel is to be preached; and they are happily desirous to avail themselves of the means of grace and the ordinances of the Church. This is the second instance in which I have been sought out as an Episcopal clergyman in the immediate neighborhood in which I reside, and where the Church, which has been organized, I regret to find, is in a languishing state from its need of funds adequately to sustain itself. Let something, then, be immediately done; let not the good work which has been begun be suffered to come to nought; let the City Mission Society or the Domestic Mission Society do something towards the support of a minister where his labors might be so eminently successful; and let those whom GOD hath blessed far beyond their deserts, with riches and earthly possessions, contribute out of their abundance to the work of the LORD.

I am, Mr. Editor,
A PRESBYTER.

For the Churchman.

THE FOREIGN MISSIONARY BISHOP.

Mr. Editor—I am a friend to missions. I pray for the extension of the Redeemer's kingdom. I give my mite towards the object. I regard the field of the missionary enterprise as the world. I look to missionary labors as the great means under GOD of evangelizing the world. I strive to promote the missionary spirit. I am willing to confide greatly in those who manage our missionary Boards. I would cheerfully extend a forbearing judgment to their proceedings, which seem occasionally obscured by a lack of wisdom. But I wish to ask whether the Church is so far committed to the immediate appointment of a foreign bishop, as to cut off all discussion of the expediency and propriety of the measure; and if not, then, I would further propose the following inquiries, which those who enter more accurately into the plans and designs of the Board and of the Foreign Committee, will I trust favor me with answering. I beg to say that I propose the queries with all frankness, willing to be rightly directed in forming a judgment in the case, having no overweening confidence in my own opinions, and ready to succumb to the voice of the Church deliberately given and clearly ascertained. These things premised, I ask then,

I. Do our foreign missionary stations *need* the peculiar services of a bishop at this time? Are there any converts to be confirmed? Any candidates to be ordained? Any churches to be consecrated? Any clergy to be supervised, disciplined, or governed?

II. Will not the scattered positions of our missionaries render the appointment of a foreign bishop wholly ineffective? There are two in Greece—two on their way to the southwestern part of Africa—one on his way to China, one on his way to Persia. Supposing them all to be actually on the ground can they be visited? or can they be so visited as to render the visitation of much advantage to the station or to the Church.

III. Will not the appointment of a foreign missionary bishop involve an expense, which, for a case where there does not seem to be any peculiar call of Providence for his services, ought not to be incurred? Will this enterprise not cost the Church from *five* to *ten* thousand dollars per annum? The mere cost is not to be considered when the duty is clear; but ought it not to be weighed when the undertaking is a mere experiment; when there is no actual demand for it, making the duty a clear one; and when there is a loud call of Providence for means to be applied in other directions?

IV. Will not the appointment of a foreign missionary bishop under existing circumstances weaken the cause of missions, not merely by abstracting money from other important objects, but, what is much worse, by abstracting the confidence of the Church in the wisdom and prudence of those who manage our missionary concerns?

V. Are the reasons which appear to have moved the Board to recommend this measure such as may not be met by some other steps? Could not the title of our property at Athens be ascertained and settled without sending a bishop for the purpose? Could not the expediency of continuing the press at Syra be ascertained without Episcopal examination of the matter? If Episcopal examination into these points be deemed essential, might not some one of our bishops from the smaller dioceses, as Connecticut or New Jersey, be spared to visit Greece for the purpose? Would a bishop, if sent to Greece, be allowed to act *Episcopally* at all by the authorities of the country?—and might not even a *visit* from a foreign bishop stir up suspicions and hostility that might prove fatal to the whole school and press establishment in Greece?

VI. The Church stands ready to send out a foreign bishop when his services are needed; and the question is, are they needed now?—When the Deacon Philip had gone down to Samaria, and had *converted* some of the Samaritans, *then* the apostles sent down Peter and John to lay their hands on them. But is not this a proposition to send a bishop almost before our missionaries are on the field?

It may be there are strong reasons for the proposed measure, which do not appear or have not been presented to the Church. As an humble individual, deeply concerned, nevertheless, in the prosperity of our Zion, I am anxious that such a step should not be taken without deliberation and without some further discussion calculated to enlighten the Church as to its expediency and necessity at the present time. Not understanding this measure as one for sending a bishop to act as a missionary, to take his station in a designated field, and there to labor for the advancement of the cause of CHRIST, but rather as the appointment of a kind of Episcopal visiting agent, with a nominal diocese, I am free to say, that, as far as my light extends at present, I should greatly fear that if carried into execution it will prove not an elastic but a leaden step for the Church in the cause of missions.

June 24, 1837. L. D.

For the Churchman.

THE PREFACE TO THE ORDINATION OFFICES.

Mr. Editor—An absence of several weeks from home has prevented my noticing the reply of W. in the Churchman of May 27, to my communication on the above subject. This I propose now to attempt: not, however, for the purpose of continuing this discussion, but to bring it to a close; for I think it will be apparent that the opinions of W. and myself concerning it coincide, although from our somewhat misapprehending each other's views, we were led to believe there was a considerable difference between them.

The point in controversy is, whether the Church in the said Preface (taken in connection with the 23d Article,) *expresses* or *asserts* an opinion respecting the validity of a ministry not Episcopally ordained. That the Church entertains the opinion that every such ministry is invalid, is admitted by us both: the only point at issue has been concerning this supposed *expression* of her opinion in the Preface. In order to show that even on this point there is no real difference of opinion between W.'s views and my own, I shall state a case more fully to explain my own views, and then see how far those of W. coincide with them.

Let us suppose A, B, C, to be respectively ministers in three presbyterian societies, in the exercise of their ministerial functions—what opinion does the Church *express* concerning them? The Church can only do one of three things: she may *sanction* them; *condemn* them; or be *silent* concerning them. *Sanction* them she cannot; because it would be an abandonment of her own principles. *Condemn* them she does not; because (as W. observes,) "she was legislating for herself," and not for others nor about others. Her only alternative, then, is to be *silent* concerning them. This, Sir, I have always contended the Church has done, and that although she considers the ministry of A, B, C, invalid, yet she has not expressed that opinion.

Let us now see what are the views of W. on this point. He says: "By declaring" (in the Preface,) "that none should be esteemed lawful ministers *in this Church*, she left the opinion of all *out of this* Church concerning the validity of ministerial authority to be formed according to their convictions of duty."—And again, "She had no right to exclude them" (Nonepiscopal ministers) "from the discharge of ministerial duties in other communions." And again, "I readily admit with Dean Comber, whom your correspondent has quoted as authority on this subject, that our Church in this Preface '*censures* not and *condemns* not.'"* Plainer language than this could not have been used to show that the Church does not *express* in the Preface an opinion concerning the validity of ministers of Nonepiscopal societies. So far, then, as it appears to me, W. and myself agree.

But, Sir, let us suppose (in the case stated) that A, B, C, desire to enter the ministry of the Church, and apply to our bishops for leave to officiate in our pulpits, or undertake to execute their functions *in this Church:* what is the language of the Church *then?* Let the Preface answer, "No MAN shall be accounted or taken to be A LAWFUL bishop, priest, or deacon, IN THIS CHURCH, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had ***Episcopal consecration or ordination.***" This language cannot be misunderstood. It is a plain, decisive expression of opinion, that within the jurisdiction of this Church *none* but those who have received Episcopal ordination or consecration are accounted as lawful ministers.

Let us now examine what are the views of W. on this point. He says: "In order to guard against a misconception, or a misrepresentation of her (the Church's) meaning, she proceeds to declare (in the passage above quoted from the Preface) with the same manly independence, that because of this her conviction, none shall be accounted by her, or recognised with her jurisdiction as *lawful* ministers, unless they are Episcopally ordained." Here again the views of W. entirely agree with my own. The above appears to me to be the proper construction to give to the Preface, and harmonises in every respect with the views I have hitherto expressed concerning it in the columns of the Churchman.

W. has quoted the "Collection of Essays on Episcopacy, by Bishop Hobart," to sustain the views on this subject entertained by him. No one has a higher respect than I have for the character and opinions of that eminent prelate; and I trust, as W. and myself coincide in our views, it may be an additional presumption of their correctness that they coincide with his also.

I further trust, that in the present I have not misrepresented the views of W. on this subject. If I have been so unfortunate, he can readily correct the error into which I have fallen.

SAVONA.

* The passage quoted from Comber was as follows: "*In this passage* (of the Preface) *our Church censures not the new way, nor condemns those that are foreign, but secures the old way*, and takes care to oblige *her own members*, declaring that none shall be accounted a lawful bishop, priest, or deacon in this Church of England, unless according to the primitive discipline he be first called, &c., and then ordained according to this form; except he hath elsewhere had Episcopal, that is, lawful ordination."

For the Churchman.

KENTUCKY JOURNAL, &C.

You remarked, Mr. Editor, in your last, that many persons complained of the injurious effects resulting from the publication of the documents indicated in the heading of the present article. Injurious effects on whom? Did you ever hear any man complain of their injurious influences on *his own* mind? On the contrary, the very persons who complain most covet a monopoly of such reading, and would fain keep a supply of it at bookstores and other places of otiose resort, from which fame sets out in the thousand-and-one paths of her *crescit eundo* march. But what these persons seem to desire is to exercise a sort of holy guardianship over the opinions and consciences of the people. The generality of readers however, are competent to read, and think, and judge for themselves; nor can I see the necessity of an *index proscriptorum*, by which some of our ecclesiastical documents shall be admitted and others excluded from the sight of the people. I would have no rumors, no scandal, no infringement of the courtesies of society, or the rights of organized bodies by publishing proceedings without permission or proper sanction. But whatever formally and legally transpires ought, in my humble opinion, to be given to the whole Church and not be hid in a corner; nor do I see how the publication of authentic and regular documents, without a word of note or comment, can do more harm than the circulation of rumors and descriptions of them necessarily exaggerated from the mouth of common fame. To me it appears that the most effectual way to diminish church gossip is to destroy the monopoly of it; and therefore instead of saving choice morsels for the palates of ecclesiastical gourmands, I would have them made common property at once. And as to the reputation of the Church, honesty is the best policy; and if we have any troubles let them be known when they transpire and as they transpire, that thus they may be made topics of prayer and reflection for greater purity and harmony. For myself, my country, and my Church, I feel more anxious to deserve a good name than to have it; to be pure than to seem so; and thus while justly and reasonably tenacious of reputation, I would be free from that prurient and morbid regard for appearances with which the minds of many are disquieted. At any rate, if there must be a restriction on the press I have no idea of trusting the power of *imprimatur* to an editor; and I would, therefore, suggest to those who complain of the injurious tendency of the articles which you have inserted, to move the General Convention to appoint an ecclesiastical CENSOR to whose supervision all conventional journals and Episcopal circulars should be submitted for publication. The motion would be seconded by Peter Monk. With due deference for whom, *et quibusdam aliis*, I am, &c.,

SUI JURIS.

For the Churchman.

Mr. Editor—When I took notice of Scrutator's "Hint to Vestries," I had not the least intention of replying to any communication on the subject which might afterwards appear in your paper. I thought that the respectability of the ministerial character required that such sentiments as those avowed in the "Hint" should not be allowed to go forth to the world without being disclaimed by some clergyman. I therefore expressed an opinion unfavorable to them. Scrutator had said that "every time the pulpit" of a vacant church "is filled" without compensation, "there is robbery somewhere," and he had repeated the sentiment more than once. It appeared to me that if there be robbery in such cases, the supplying clergyman is indirectly guilty, and consequently that the remarks of Scrutator involve him in the censure. If he is not the robber, he is a party in the act, inasmuch as he consents to and facilitates the robbery. I chose to express my dissent from this implication, and to protest against it; and this, because, in common with several of my brethren, I had often supplied churches unfortunately deprived of the ordinary services of a rector.

"An Observer," not content with expressing a different opinion, charges me with "filling my own pulpit by the help of a needy brother without paying for it," and thus "by the sweat of his brow, having" the honor of supplying a vacant pulpit gratuitously, and purchasing "golden opinions." I think I have a right to call on the author to prove this charge or to retract it. I have been accustomed to think that nothing requires clearer evidence than accusations. Your "Observer," however, does not scruple to accuse a person of whom he appears to know nothing more than that he has been in the ministry some years. If the statements of Scrutator are not better founded than the charge of "An Observer," they are but little to be relied on.

Mr. Editor, I would not have taken the trouble to notice this charge, did not the respectability of the paper in which it has been allowed to appear encourage the reader to believe that it might be true. I have no wish to burden you with any further remarks on this subject.

PRESBYTER.

For the Churchman.

Mr. Editor—Your correspondent, Scrutator, having *scrutinized* the ground of "occasional supplies," now comes forward under the less ambitious and seemingly more disinterested character of "An Observer." But I am ready to show that his *observations* have as little foundation to rest upon as his scrutiny. "Is the laborer worthy of his hire? This is the length, and breadth, and point of the matter;" so says An Observer. In case *he is hired* there is no dispute about the matter, but if it is the understanding that the services are to be gratuitous, as it is in the case supposed, where a clergyman is preaching on trial with a view to settlement, then it assumes a different aspect. There may be very good and sufficient reasons on both sides why no compensation should be given, and still the general rule hold, that "the laborer is worthy of his hire." I admit that the *bona fide* working-clergyman, either with or without a settled charge, is entitled to a fair support, and will doubtless get it; but does An Observer mean to assert that clergymen are never to perform religious services without receiving a *quid pro quo*. Then, indeed, is it high time to set about establishing an ecclesiastical tariff, and fix a *pro rata tax* for the benefit of every cureless clergyman.

As appeal is made to Scripture let us see what course St. Paul took in relation to this matter. To the Corinthians, 2 Cor. xi. 9, he says, "When I was present with you *and wanted*, I was chargeable to no man." Again, "In all things I have kept myself from being burdensome to you, and so will I keep myself." "And because he was of the same craft, he abode with them, and wrought," (for by their occupation they were tent-makers, Acts xviii. 3.) Had Paul been of the same opinion with An Observer, he would doubtless have been lying on his oars and calling out lustily for pay, *pay*, PAY, *for occasional services!*

I do not say that "every clergyman ought to be the pastor of a flock," though on many accounts it were desirable; yet if a clergyman is not the pastor of a flock then ought he to have such other honest calling as will give him a decent support, and thus enable him to *lend* such occasional aid in the performance of religious services, as may be required by the sickness or absence of the neighboring clergy.

An Observer thinks it no favor to be asked to preach by a vestry who wish an opportunity to judge of his ministerial qualifications with a view to his settlement. In this I consider him as rather singular. What another man would regard as a favor he would take as an "insult." There is no accounting for the dispositions any more than the tastes of men.

But there are some other evils connected with this practice of paying for occasional supplies which ought to be mentioned. In the first place, it seems to me that there is something repulsive to a delicate mind in receiving an *ad valorem* compensation, so to speak, for all services of this nature. But suppose the rule to be established that occasional supplies should always be paid for, then An Observer and *id omne genus* without a settled charge would doubtless claim a prior right to be employed on such occasions, for he would hardly contend that a man should be paid by two parishes at the same time. I know not whether he is as much opposed to a *sinecure* as he is to *sine pay;* at any rate he does not hint any conscientious scruples on this score. Let us have the rule and the exceptions, if any, and we may then conclude how it would work. I fear the result would be that only the poorest and most mendicant would be found for occasional supply. Such a practice it strikes me would be also degrading to the public ministry, and beget a sordidness of views incompatible with that purity and elevation of mind which we expect to find in the clerical profession. Moreover, if it were introduced, then it would soon follow that all other ministerial duties must also be paid for, as is practised in the Roman Catholic Church. The effect also would be no less bad on the minds of the people. They could not often help "calculating the value" of the services of their "hired laborer," to see whether they had got the worth of their money. The tendency would be to render the Church a place of entertainment, where the love of novelty and change might be gratified at the expense of serious, devout worship. Vacancies would often occur and not speedily be filled, and in a short time we should hear of no settled clergymen, but only of men "hired" for stated periods, as is now practised extensively in other denominations. Another objection to paying for occasional supplies is, that it would tend to increase the number of clergymen who hang about cities without cures, while country parishes are left destitute, and the cry for missionaries comes up from all our borders.

Lastly, the practice has been tried in England, and is reprobated by the sense of the religious community. Other weighty objections might be added, but enough, I trust, has been said to show the inexpediency of paying for occasional pulpit supplies, and to prove at least that there is no "robbery" or "injustice" in not paying for such services.

SCRUTATOR LAICUS.

POPULARITY.—A DIALOGUE.

SCENE—*A Lawyer's Office.*

Enter Presbyterian.

Lawyer.—Good morning, Mr. P.—take a seat, sir. I attended your meeting yesterday. I was highly gratified with your new preacher. I admire the warm and powerful style your clergymen are of late adopting. It is certainly calculated to awaken the thoughtless. If you settle Mr. S. in your society, you may consider me as a subscriber. It is true I am not attached to any order of Christians, but I believe the great bulwark of our national liberties must be the diffusion of knowledge; and I have always observed that your people are patronizing and sustaining our seminaries and institutions of learning. By the bye, this reminds me that your election is at hand—I hope, Mr. P., we have the pleasure of numbering you with our friends in the approaching contest.

Presbyterian. I will think of it. (Exit.)

(*Enter Baptist.*)

Lawyer. Good morning, Mr. B., I am glad you have called. Well I went down to the river, yesterday noon, to witness the immersion, and I must say that is a beautiful ordinance; and it seems to me that mode of administering it is the most simple and primitive. To see a little group stand upon the banks of the flowing stream, unite their voices, in that beautiful hymn, "O how happy are they," while the candidate goes down into the water, brings forcibly to one's mind the scenes of Jordan and Judea. Besides your clergyman, Elder M. is a very interesting man. Your church government I have always admired—it is so republican. It was Elder L. of your order, I believe, who carried the great Cheshire cheese to Jefferson. He has been a faithful old patriot. Ah, this puts me in mind that the Jeffersonian principles are again to be contested this fall, and I hope I shall find you Mr. B. as firm a patriot as Elder L. has been. (Exit.)

Enter Episcopalian.

Lawyer. Your most obedient servant Mr. E. happy to see you, Sir. Well, I was in New York last week, and I walked four miles in the morning to hear Bishop H. He is a truly polished and eloquent man; and there is something in your mode of worship so systematic and so much in accordance with decency and order, and so much the opposite to that wild ranting kind of worship that I have fallen in love with it. You see here I have purchased me a Common Prayer book. The organ and choir in Bishop H.'s church are superior to any I have ever heard. I called on the Bishop the next morning, and obtained an introduction to him. He does not, of course, take any open part in politics, yet he gave me to understand, in the course of our conversation, that his feelings were on the right side. (Exit.)

Enter Methodist.

Lawyer. How do you do brother M. I call you brother, because my parents were Methodists. And when I was a child the preachers used to visit our house, and I used to call them all 'brothers,' from hearing my father and mother call them so. It is singular how strong the impressions of childhood are. Though I do not profess religion, yet I always feel more at home in a Methodist meeting than in any other. And yet I do not know whether this arises so much from the force of my early impressions, as from that simplicity peculiar to your worship, and which is so congenial to my taste. I was riding through G. the other day, and as I came opposite a piece of wood I heard the sound of singing. I immediately discovered there was a camp-meeting in the vicinity, and notwithstanding my business was very urgent, I could not resist my inclination to attend. So I tied my beast to the tree, and after walking a mile I came to the ground. The first object that met my eye was the presiding Elder, brother G. appealing in a most evangelical manner to the people; who were seated beneath shading branches of the surrounding forest. How forcibly it brought to my mind the Mount of Olives—I am considerably acquainted with Mr. G. and though he takes no part in the political contest of the day, yet in feelings he and I have always coincided. (Exit.)

Enter Universalist.

Lawyer. How d'do squire? Well, I attended your meeting in the school house the other evening, and was well satisfied with the sermon. Your preachers, whether right or wrong, are certainly men of talent.

Mr. S. used most splendid imagery in his sermon, and his arguments, admitting the premises, were certainly irresistible. I should have been pleased to have invited him home with me, but my wife was rather out of health that evening. I cannot see for my part, why people should be so prejudiced against your sentiments. They are certainly misrepresented. There is one thing people say about your doctrine, which is true;—and that is, that "it is extremely captivating;" and as for its influence, I can say that many of our best citizens are Universalists. Let me see, I believe, Squire, that you have always been a warm politician and on the right side. Well the approaching contest requires our unanimous exertions. (Exit.)

Enter Quaker.

Lawyer. Well, Thomas, how is thy health? I am glad that thee has taken the trouble to call.

Quaker. I do not trouble gentlemen of thy profession very often: but I have called this afternoon to pay some money to thee. As we Friends do not believe in training men in the art of killing men systematically, they oblige us to pay for the enjoyment of our principles; and I understand there is the—I forget what military people call it —the man who receives the constitution money.

Lawyer. Yes, and I wish I could get off as well as you do; whereas it costs me ten times the sum, besides eight or ten days drilling every year. But what renders the task more unpleasant is the reflection that always arises when I see the banner flying, and hear the drums beating around me, that the object of all this preparation is to train us in the art of destroying each other. And then I always think of the peaceful settlement of Pennsylvania by Penn. My grandfather was a Quaker, and I have always admired their plainness of dress, simplicity of language, and pacific sentiments. In short, Thomas, I have often thought that if we were all Quakers, society would resemble the state of our first parents in Eden.

Quaker. We shall never be all Quakers, so long as so many of us are hypocrites, and so long as hypocrites have so much influence. If thy grandfather was a Quaker, I am sorry thee has so degenerated from thy ancestors. The scruples thee professes about military duty, condemn thee; for thee must be deluded by the devil to violate thy conscience at so great expense. Thee speaks our language flippantly, and admires our dress—thy ordinary dialect, and thy fashionable blue coat, figured vest, and gaudy watch embellishments, are incontestible proofs of thy sincerity. Thee eulogizes Penn—I have heard thee eulogize Napoleon as highly. I have observed the duplicity thee uses for popularity. Thee reads a sermon for the Presbyterians in the morning when they have no preaching. Thee goes in the afternoon and leads singing for the Churchmen. In the evening thee goes to the Universalist meeting. Thee admires the immersion of the Baptist, the camp-meeting of the Methodist, and the plain dress and language of the Friend. I will tell thee friend, thee strongly reminds me of my brown horse. I once employed an honest Irishman to labor for me. I sent Patrick out in the morning to catch my brown horse. Now the brown horse ran in a pasture, in the middle of which was a large square pond. Patrick was gone a long time, and at length returned with the beast, after having chased him several times round the pond. "Well, Patrick," said I, "on which side of the pond did you find the horse."—"Truth," said Patrick, "and I found him on all sides."

THE CHURCHMAN.

SATURDAY, JULY 8, 1837.

DOMESTIC MISSIONS.—We make the following circular from the Domestic Secretary the leading article in our paper, in order that it may not fail to receive the attention which its very important statements demand.

Office of Domestic Missions, Protestant Episcopal Church, 115 *Franklin street, New York, July* 3, 1837.

To the members of the Protestant Episcopal Church in the United States.

Dear Brethren—I address you by order and in behalf of the Committee for Domestic Missions. It is now nearly two years since the Church in her legislative capacity acknowledged her missionary character, and urged her members to meet the responsibilities of their holy calling. The wisdom of that proceeding commended it to general favor; and, through the gracious influences of the HOLY GHOST a much greater degree of the missionary spirit has since prevailed.

The Committee charged with the Domestic Missionary work, entered upon it with reliance upon the ability and the willingness of the Church to sustain them: and, in that faith which looks to GOD to move the hearts of his people to meet the claims of this holy cause, they have gone on gradually enlarging the sphere of their operations till the present season.

They have now nearly sixty missionaries and teachers in their employ, who, by the blessing of GOD, are doing much in establishing and nurturing the Church, and in giving permanence to the institutions of the Gospel in the remote parts of our country. But from every quarter the call comes for more laborers. The Missionary Bishop and several of the Bishops of the western and southwestern dioceses are requesting the appointment of additional missionaries, and have in a number of cases nominated clergymen who are ready to go.

The Committee appeal to the members of the Church for the means necessary to sustain those **already appointed** and to enable them to appoint more. To retain in their employ the present number, the department ought to receive about $25,000 the present year; and the sum of $35,000 is necessary to enable them to send out the additional number whose services can probably be obtained.

But while the claims of our Domestic Missions are so urgent, and the opportunities of extending their benefits so numerous, the Committee are pained to be obliged to announce to the Church that they shall be compelled to refuse the most pressing applications for aid, and to recall a large number of their missionaries, *unless there is a very great increase of contributions to their funds.* For the last two months their receipts have not been equal to one half their expenditures; and the sum now in their treasury is only sufficient to pay the salaries which fell due on the first of this month. The painful result to which such a state of things will lead is obvious. Shall it continue? Will the members of this Church under a sense of the mercies they are enjoying and of the obligations of the baptismal convenant, suffer the domestic missionary work to be retarded? The Committee trust that such an event will not happen; that the members of the Church have only to know the wants of this part of the field, and their faithful prayers will be offered, and a portion of their worldly substance cheerfully contributed for the relief of those wants.

With earnest prayer, dear brethren, that this call upon you for aid will be met by all giving, each according to his ability and as GOD has blessed him,

I remain, very respectfully and truly, your servant and brother in CHRIST,

JAMES D. CARDER,
Sec'y and General Agent of the Committee for Domestic Missions.

P. S. Contributions from parishes or individuals may be transmitted to James Swords, Esq., Treasurer, No. 8 Wall st., N. Y. or to any o the following persons who are Receiving Agents. Thomas Robins, Philadelphia; Frederic H. Stimpson, Boston; Wm. H. Murray, Baltimore; Wm. H. Hubbard, Richmond, Va.; Wm. P. Hunter, Savannah; George Cleaveland, Mobile; Joseph Lovell, New Orleans; A. P. Merrill, Natchez; Gen. B. S. Tappan, Franklin, Tenn.; Rev. M. T. C. Wing, Gambier, Ohio; C. C. Trowbridge, Detroit; J. P. Smith, Louisville, Ky.; G. T. M. Davis, Alton, Ill.; J. Parker Doan, St. Louis.

FOREIGN MISSIONARY BISHOP.—We hope that the searching questions proposed in the modest article of our friend "L. D.," on our first page, will be calmly and deliberately weighed.

To the Editor of the Churchman.

Rev. and Dear Sir—At the request of the Faculty of the General Theological Seminary of the Protestant Episcopal Church in the United States, I ask the favor of your inserting the following notice of the proceedings of that body on a subject which past experience shows it to be of great importance to have generally known, in order to prevent the disappointment of applicants for admission.

The same favor is also hereby respectfully solicited of the editors of the other periodicals of our Church.

Yours, very truly,
BENJAMIN T. ONDERDONK,
President of the Faculty.

New York, July 4, 1837.

At a meeting of the Faculty of the General Theological Seminary of the Protestant Episcopal Church in the United States, held at the Seminary on Monday, July 3, 1837,

Resolved, That the first section of the seventh chapter of the statutes, containing the requisites for admission into the Seminary, be published. It is as follows:

"Every person producing to the Faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications,* according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, of attachment to the Protestant Episcopal Church, and of classical and scientific attainments,† and in general of such dispositions and habits as may render them apt and meet to exercise the ministry. All candidates for admission into the Seminary shall be required to stand a satisfactory examination on the primary elements of the Hebrew tongue, on the Greek grammar, and on the Gospels and the Acts of the Apostles in the original, with a view to ascertain their fitness to pursue a critical and exegetical course of study in the New Testament. And the said candidates shall also sustain an examination upon the rules and principles of English composition, and present a specimen of their proficiency in that department."

Resolved, That by the expression "primary elements of the Hebrew tongue," in said section, the Faculty understand that the statute requires of each candidate ability to read and pronounce the Hebrew words with facility, according to the Masoretic punctuation, and an acquaintance with the Paradigm of a regular verb in all its conjugations.

Resolved, That the requisitions generally of this statute will be strictly enforced, and it is expected that all who intend to apply for admission will prepare themselves accordingly.

Resolved, That all who intend entering be requested to appear some time during the week immediately preceding the opening of the Seminary on the first Monday in October.

Resolved, That with the view of giving these resolutions as wide a circulation as practicable, the editors of the several periodicals of the Protestant Episcopal Church be respectfully requested to insert them.

* The President of the Faculty begs leave to call special attention to this clause. There may be candidates *without* full, that is, without *literary* qualifications. These are not meant; but those only, who have complied with the requisites of the canons touching literary qualifications. The evidence, therefore, which they bring should not merely state that they are *candidates;* but that they are candidates *with full qualifications.*

† The evidence under this head required by the Faculty, is a diploma from some college; or, if they have not been through college, a satisfactory examination, by the Faculty, on the general principles of Natural and Moral Philosophy and Rhetoric; and in the Latin and Greek Languages, on the following works, or such others as shall be considered an equivalent substitute; Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the Gospels, Xenophon's Cyropedia, and the first three books of Homer.

COMMENCEMENT OF THE GENERAL THEOLOGICAL SEMINARY.—The fourteenth annual commencement was celebrated at St. John's Chapel on Friday of last week. The Bishops of the Dioceses of Connecticut, Pennsylvania, New York, North Carolina, New Jersey, and Ohio, a large number of other clergymen, the Trustees of the Seminary, the benefactors, alumni, and students of the institution, assembled in the Sunday school-room in the rear of the chapel at half past nine o'clock, and moved thence in procession through Laight and Varick streets to the chapel, in the following order:—

Students.
Alumni.
Faculty and Librarian.
Founders of Scholarships, Officers of Education and Scholarship Societies auxiliary to the Seminary, and other laymen.
Trustees.
Clergy.
Bishops.

The services of the day were commenced by Bishop Brownell, of Connecticut, who read the introductory prayers. The 79th Psalm was then sung in the inspiring tune of Old Hundred, in which the whole congregation seemed to unite with one heart and voice, after which dissertations were read by Messrs. Charles G. Acly, on the Decline of Paganism; Samuel Buel, A. M., on the Province of Reason in Revealed Theology; Nicolas Hoppin, A. B., on the Influence of Religion on our Intellectual Powers; Samuel C. Kerr, A. B., on Conscience, an element of our Mental Constitution; and Daniel S. Lewis, A. B., on Christian Preaching. An anthem from the 97th Psalm was then sung by the choir, which consisted of one of the professors and several of the students of the Seminary. The reading of the dissertations was then resumed: the first dissertation was entitled, "The Moral Internal Evidence of Christianity Vindicated," and was read by Mr. Alfred Louderback; the second, "The Lamb of GOD," by Mr. Thomas Mallaby; the third, "The Instrumentality of Wiclif in Producing the Reformation," by Frederick Ogilby, A. M.; and the last, on "The Beloved Disciple," was read by E. Wilson Wiltbank, A. M. The candidates being then presented for their testimonials, the address, in the absence of Bishop Griswold, to whom this duty had been assigned, was delivered by Bishop B. T. Onderdonk. It was replete with sound doctrine and wholesome admonition. Bishop H. U. Onderdonk afterwards distributed the testimonials and pronounced the benediction. The services were then concluded with prayers.

The gentlemen who delivered dissertations were chosen for this purpose by lot: the following are the names of the other members of the class who received diplomas but did not deliver dissertations:—Richard F. Burnham, Henry Fitch, Solomon G. Hitchcock, Orlando Hutton, Solon W. Manney, Geo. W. Natt, John Noble, David Ogden, Guy R. Pinching, Ferdinand Rogers, Thomas G. Salter, Anthony Ten Broeck, William White.

To these should be added Mr. Edward Hardyear and the Rev. Alfred Lee, who also received their diplomas at the same time, but were absent on account of indisposition, with the permission of the Faculty.

The dissertations of the students were delivered in good taste, with much freedom from vicious peculiarities, and with a natural ease and simplicity of manner. The general principles which were assumed as the groundwork of the respective dissertations were such as might be expected in a seminary of the Episcopal Church, and gave satisfactory evidence that the minds of the authors had been formed in the best schools of morals and theology. The productions themselves, though all creditable, were of various degrees of excellence. The topic which Mr. Acly selected presents unusual attractions to the general reader, and for this reason we have requested permission to insert it in our journal.* If our limits allowed, it would give us pleasure to publish in like manner all the dissertations, in order that our friends at a distance might share, with those who attended the commencement, the satisfaction of contemplating the fruits of an institution which is the pride and ornament of the entire Church. As this, however, is impracticable, we have made extracts from such of the manuscripts as we have been able to procure: and these, notwithstanding the disadvantage to which they appear by a detachment from the context, will, we are confident, be perused with interest and approbation by a majority of our readers. The several authors will accept our thanks for the readiness with which they have complied with our request, and permitted us to make extracts from their manuscripts.

THE PROVINCE OF REASON IN REVEALED THEOLOGY.

Upon pure essential truth and its necessary relations reason may speculate largely and well—and the demonstrative sciences are beautiful manifestations of its power in this department of human knowledge. But when it invests these subjects of contemplation with life or real existence, as if it should regard lines or circles as any thing more than hypothetical or necessary assumptions and conceptions of the mind, and make them real objects in nature, it has stepped beyond its province. Even the assumptions, which it makes, and the considerations which it forms in the giddiness of speculation may be unsound, and not conformable with the principles of eternal truth. At any rate, it is not certain that they are thus conformable, because human reason has attained them. But where it wanders alone in the universe of actual being, to descry its nature and laws, then is it in regions which it is permitted to explore no farther than its data are furnished by consciousness and sense. When it takes imagination for its attendant to overpass this bound, and range in the field of abstract speculation upon the nature and laws of being, it has taken for its attendant the "author of all errors," and however beautiful its theories, however refined and glorious its ideas, it is only roving amid the shadowy forms of fairy land, and though there may be realities corresponding to its theories and ideas, it has itself no means of "distinguishing illusion from reality." Clearly the reality which exists in living beings or inanimate nature can be discerned only by those who are acquainted with nature and living beings. And as consciousness and sense are our only natural means of acquaintance with these, our perceptions of realities in them corresponding to our ideas respecting them, must be within the bounds assigned to us by consciousness and sense, the one giving us some knowledge of ourselves, the other of external nature. The best guide of these two is consciousness, though the light which that affords is but dim; we cannot *see* our own minds, and the objects which flit before the eye of the soul are too often only unsubstantial images: yet it is still true that "the proper study of mankind is man:" here *reason* is most at home. And this arrangement of divine Providence seems admirably suited to our present preparatory state of existence, where our duty should be our business. Upon the nature of man, his relations to GOD and the standard of eternal right to which he should be conformed, reason will be most profitably, and naturally, and successfully employed. The science of duty and of action is the noblest science. Yet even here it has strangely shown its weakness, and invented the most varied and discordant theories, tinged with every hue of opinion. Even here it has often left the narrow and dusky path upon which the light of consciousness shines, and plunged into the darkest speculations which can employ the mind of man. Human reason has been more and more venturesome, till it has usually in the end "reached the wall of adamant which bounds human inquiry, which has driven it back." In this emergency and this weakness it has been blessed with a kindred light from heaven; itself a revelation through the medium of consciousness and sense, its light has been increased and purified by a verbal revelation from the same fountain of certainty, from which its own decisions have flowed. Instead of withdrawing from such a communication, it should derive strength by availing itself of the aid so singularly adapted to its nature, which is thus graciously offered. A verbal revelation is a plainer method of making known to us the will of the revealers, than a revelation which is an unsupported inference from external nature and the structure of the soul. The uncertainty of a verbal revelation is mainly that which arises from the uncertainty of language. If we are candid in our investigations, this will be much more inconsiderable than the endless fluctuations of opinion upon which natural reason is tossed. When the will of GOD is once known the dependence of our whole nature and particularly of our reason upon him, require us to yield to him implicitly and to believe all his revealed declarations, even where we cannot see the grounds of belief. Though we are not required to believe that which contradicts our reason, since GOD cannot contradict himself, nor assert by one method of revelation what he denies by another, yet we cannot be certain that all that is contradictory to reason which appears to us to be so. When the word of GOD is clear and express, we must in all cases believe and submit. It is true, that where we can trace a harmony between the decision of natural reason and the declarations of revelation, that is, where we can discover a coincidence in one result of the different methods in which GOD has manifested himself to us, we have a higher degree of certainty than where we believe upon the mere declarations of his revealed word. And this confirmation of the judgments of reason by revelation is indeed the highest certainty to which the reason of man can attain in "this infancy of being." For this, evidently, it is entirely dependent upon GOD: the grounds of truth are yet hid in him, and in him must reason in its most assured state continually repose. And in him is its being and its life, he is the father of spirits, and the noblest employment of those spirits is to see and admire the harmony of his word and his works, ever regarding his verbal declaration as the surest seal of certainty to man.

* The dissertation forms the leading communication on our first page.

THE INFLUENCE OF RELIGION UPON OUR INTELLECTUAL POWERS.

But again, religion not only calls into exercise our highest powers, and enlarges the sphere of their observation: it also adds new stimulus to their exertion.

The ordinary incentive to the pursuit of high intellectual attainments is that native thirst for knowledge which is in the human mind. It does not *necessarily* include the love *of truth itself*, but is founded simply in the gratification of learning and acquiring it. The love of truth as such (a religious and sacred regard for it) is by no means so common an endowment. It is a mark of a pure and elevated moral nature, and resides only in noble minds. And yet it seems to be not a little connected with an ability to perceive and apprehend the truth. It has the effect of giving life and strength to the action of the mind which it incites, and of enabling it to grasp and comprehend the truth which it loves, as, on the other hand, a debasement and unholiness of heart is apt to blind the mental sight, and prevent *even the perception* of disrelished truths. Such an effect, it is true, is chiefly confined to the perception of those moral and spiritual truths which accord or are not at variance with our own internal state. But there is a way in which the love of truth which religion implants within the soul encourages its advancement in every path of knowledge. The heart which grace has touched delights in every new discernment of the power and love of GOD, in every development of his perfections, which the experience of reason enables it to reach and comprehend in his works. Thus it possesses a motive for the employment of the intellectual powers which the natural understanding cannot feel. If we add to such a motive the desire of enabling ourselves to promote the glory of our Maker with all our powers, the highest possible inducements are presented for the utmost improvement of our mental powers.

These considerations may serve to show how little truth there is in the insinuation which is sometimes made, that religion requires the neglect of reason, that it checks its exercise, and cramps and enervates its powers—as if devotion were the nurse of ignorance, as ignorance is falsely said to be the mother of devotion. Truth is the best support as well as brightest ornament of intellectual strength. We have seen that it is to *exalt, expand*, and *stimulate* the action of our highest powers. Examples are not wanting in rich abundance to confirm the truth of these assertions. The history of the world records many an illustrious name enlisted in the cause of CHRIST and wedded to the service of the Cross; and though the ranks of learning have sometimes presented the unnatural spectacle of gifted minds arrayed against the interests of religion, yet in every age there have been numbered in those ranks her firm defenders. Possession of the loftiest intellectual gifts has not been incompatible with the cultivation of the lowliest Christian graces.

"Learning has borne such fruit on all her branches: piety was in other days found in the friends of science, and true prayer has flowed from lips wet with Castilian dews."

CONSCIENCE AN ELEMENT OF OUR MENTAL CONSTITUTION.

That uneasiness and anguish of mind are the inseparable companions of guilt, complacency and joy of right conduct, no one who is not altogether insensible to the qualities of action can in any wise deny. Nature has inseparably conjoined them. A consciousness of rectitude invigorates our powers, and fills us with such secret joy as the world can never give. In respect to any action which involves our relation to others, amidst the diversity of its characteristics, we have an instinctive perception of its moral quality, whether we regard it as agreeable or painful,

as benevolent and disinterested, or malignant and injurious. And if we look at even the civilities or discourtesies of social intercourse,—there arises instantly in the mind such feelings of complacency or disgust, approbation or disapprobation, as ranges them severally in accurate degrees of propriety, or of merit and demerit. In contemplating these emotions, every ingenuous mind recognises the distinction of right and wrong. Let any man in deliberating upon the lawfulness of an action seriously and impartially ask himself, Is it right or is it wrong? Am I actuated by a motive worthy of a candidate for immortal glory? or am I impelled by some unworthy principle, which, yielded to, is degradation to my nature? Were one thus solemnly to reflect, how seldom would he act and judge amiss. Every deceitful step which interest or passion might suggest conscience would instinctively repel, and the clear sunshine of moral truth would at once break in and irradiate the soul. Whose heart has not felt the checks and biddings of a better nature, and heard as with a voice, yet in gentle accents, saying, this is the way, walk ye therein. And what guilty child of Adam knows not from sad experience, in some degree, the miseries of a wounded and accusing breast? See the impious and hardened culprit, whose heart has been incased in very adamant of crime, now awakened from his delusive dream of happiness and peace. To the keen perceptions of his guilt, fancy lends her aid, and ghastly spectres and frightful forms menace him at every step. Where is the man whose soul is not sunk in the very depth of ignorance and brutality, that values not or pretends to value his conscience? When assailed by injury or visited with distress, his appeal is instant to the conscience of himself or the person with whom he deals. Say we not with perfect confidence in the one case, listen only to the monitor, and judge within, and thy own self shall straight give sentence in my behalf? Sophistry is then discarded, and in the moral instinct of the heart we alone confide for the verdict of equity and truth. Think again, when misfortune, like a flood, is ready to overwhelm us, and, in the language of the Psalmist, we exclaim, All thy waves and thy billows are gone over me, thy arrows stick fast in me, and thy hand maketh me sore. What are our reflections in such a state? Does not conscience with unerring testimony then bear witness to the conduct of our lives? How often do we hear men consoling themselves with the reflection, that the general tenor of their lives, or at least some particular instances of their past conduct, have been just and upright! And on the other hand, what keen compunctions and dismal forebodings mar the peace and cloud the prospects of the wicked and self-condemned!

Nor is the supremacy of conscience less remarkable than are the truth and justness of her decisions. She speaks in a tone of such authority as naturally and rightfully subordinates to her control all the other principles which constitute our spiritual frame. It is the regulating power of this principle, which gives to the mental economy an exactitude and proportion that beautify the whole. When we contemplate the moral feelings of man in their several shapes and relations, authority and strength are perceived as a ground of marked distinction. Thus self-love or appetite, though in their order conducive to important purposes of our being, yet these, upon the least reflection, will be admitted to be rightly subordinate to the higher attributes of reason and the moral faculty. Self-love and the passions may strongly prompt us to the commission of an act, but reason and conscience will rise with felt supremacy to vindicate their rights. Violent may be the struggles of the antagonist emotions, and authority perhaps be ejected from her rightful place, and just control. However strong the impulse, we are conscious of a right and wrong in action, and to the dictates of that faculty which discovers to man these qualities, he feels that an unhesitating and entire obedience is justly due.

THE INSTRUMENTALITY OF WICLIF IN PRODUCING THE REFORMATION.

It was at a time like this that Wiclif arose, and well fitted was he in every respect for the noble work to which he was called. Duly to appreciate his greatness of mind and magnanimity of soul, we must remember that he was his own pioneer, and made a pathway for himself through the wilderness of error to the temple of truth. He had no cheering voice to encourage him in his toilsome and perilous way, unless it were that "still small voice," which spoke to him not "in the whirlwind or the fire," but in the whispers of an approving conscience. His discerning spirit saw wherein the great strength of the enemy consisted, and with heroic boldness he resolved to attack him in his strong tower. He did not rest satisfied with exhibiting and declaiming against the general corruption; but he went directly to the source of the evil, and argued, from the plain dictates of common sense, that the members could never be pure while the head from which they received their direction was corrupt. We are astonished to hear with what freedom, both in his preaching and writing, he applies the name of Antichrist to the sovereign ruler of the Romish Church. And he holds up the great schism of the west as an inducement to engage princes in a common war against their common tyrant, from the success which this division seemed to promise. "Trust we in the help of Christ, for he hath begun to help us graciously, in that he hath cloven the head of Antichrist, and made the two parts fight against each other," is bold language for a Romish priest of the fourteenth century. Wiclif saw the great instrument by which the Papal power was extended and secured in its wide dominion, and to the latest breath of his life he ceased not to employ his mighty energies in battling with the minions who formed the Prætorian cohort of this spiritual empire. In the preceding century the monastic institutions, which were once the pillars of the Roman Church, had become weak and decayed by reason of their own corruptions, and the mighty superstructure which rested upon these rotten supports began to totter and seemed ready to fall. It was then the order of mendicants arose, the professed revivers of primitive simplicity, and the avowed champions of ecclesiastical reform. Gladly did the falling power of Rome, which has never been wont to refuse any aid, any defenders, avail itself of such auxiliaries, who were proof against all attacks from without by their vows of poverty, and secured to its interest by the oath of eternal fidelity. "The new institution," in the eloquent words of Le Bas, "did its office to admiration. The genius of the system penetrated quickly into every department of ecclesiastical enterprise and occupation, whether high or low, whether obscure or eminent. It intruded itself into the region of parochial duty; it seized on the chair of the university; it grasped the crosier of Episcopacy; it held the seals of civil office and the portfolio of diplomatic intrigue: till at last it appeared probable that the confidence and veneration of nearly the whole catholic (?) world would be transferred from their established guides to these professors of primitive sanctity and perfection." How the "holy beggars" kept their vows we may judge from the fact that those who had summoned these unruly spirits were themselves made to tremble at the apparition which they had invoked. Well and nobly did Wiclif fulfil the threat made on the bed of sickness to those who thought to terrify him, in the hour of weakness, into submission. "I shall not die, but live, and again declare the evil deeds of the friars."

He was not content, however, with attacking the outward defences of the stronghold of superstition, but was resolved to throw the full blaze of truth upon the darkness *within*—to bring to light the monstrous corruptions of the faith: and for this work he was peculiarly adapted. Those who had before engaged in this contest for the most part labored under the great disadvantage of not being able to follow their adversaries through the windings of that dark labyrinth in which they always sought refuge when assailed by the word of truth; and they only incurred the contempt and derision of those who, like some of the present day, regarded an appeal to the Bible as a proof of mental imbecility. But Wiclif united the scriptural knowledge and purity of the mystic with the skill of the schoolman; and while he acquired the title of the "Gospel Doctor," was saved from the contempt consequent upon an epithet esteemed so foul, by his expertness in the subtleties of the schools—so that his bitterest enemy has described him as "second to none in philosophy, and in scholastic discipline altogether incomparable." He was indeed "covered over with the panoply of the intellectual knight-errantry of his day;" but this was not all—he had armor of finer temper than this, for he also carried "the sword of the Spirit, which is the word of God;" he also bore "the shield of faith, to quench the fiery darts of the enemy," with "the breastplate of righteousness;" and his feet were "shod with the preparation of the Gospel of peace." Although his arm was nerved with more than human might, he felt that *it* was not sufficient for such an accomplishment; so he turned into the Church the pure stream of gospel truth, and *thus* swept from the temple of God the defilements of ages.

And were all these efforts expended in vain? Had the labors of a life like this no effect upon the world? Was the trumpet of the Gospel *to no purpose* so loudly sounded under the walls of the city of spiritual despotism? Did the commanding voice of him to whose wisdom kings and princes had listened with deference—did that voice, whose clear notes were heard above the storms of persecution, and which sounded in the ears of all people, die away in empty echoes amid the ruins of the seven-hilled city? Was that Gospel, which "is the power of God to salvation," *powerless* in the hands of Wiclif alone? Did his innumerable writings, so full of scriptural truth, so well adapted to the minds of the people, have no effect upon the many regions in which they were disseminated? Did the fountain of all spiritual light, the word of truth, when unveiled by his hand, give no light in the surrounding darkness? Did his "poor priests"—those noble missionaries in poverty and distress—to no purpose traverse every part of England, and *in vain* spend their lives in hunger and nakedness, distributing the bread of eternal life to their perishing countrymen? No! The voice of history gives to all these questions a loud and decided negative.—The Romish annalist—and surely he will not be suspected of partiality—thus attests the spread of Wiclif's principles:—"They were multiplied, like suckers from the root of a tree, and every where filled the compass of the kingdom, insomuch that a man could not meet two people on the road but one of them was a disciple of Wiclif." But his doctrines were not confined in their extension to England: they also spread in many parts of the continent, more particularly in Bohemia, where the effects of his writings was even greater than in England. This is proved by the numerous sect of the Hussites, who were the acknowledged disciples of Wiclif. And more signal testimony to the prevalence of his doctrines was afforded by the Council of Constance, which anathematized a long list of his heresies; and so great was their impotent malignity—excited no doubt by the wide diffusion of his opinions—that, as they had not his living body to torture, their childish animosity was directed against his mouldering bones, which for thirty years had been tenants of the silent tomb. And, in the words of the honest old chronicler and kindred spirit, "What Heraclitus would not laugh, or what Democritus would not weep, to see so sage and reverend Catoes to occupy their heads to take up a poor man's bodie, so long dead and buried?"

Associate Alumni.—The annual meeting of the Associate Alumni of the General Theological Seminary, was held in St. John's Chapel on Wednesday evening June 28, when the sermon was preached by the Rev. Mr. Haight, rector of All Saints' Church in this city, "On the Influence of the Ministry on the Age." On the following evening the essay was read by the Rev. R. A. Hallam, rector of St. James' Church, New London, Conn., on the "Correlative Influence of the Law and the Gospel." Both these productions will be comprised in the publication for the present year, which will be speedily issued.

Since the last annual meeting, three of the Alumni, viz. Rev. Messrs. Holmes, Cobia, and Breneman, had been removed by death. Appropriate resolutions were adopted by the meeting expressing their sorrowful sense of the bereavement, and the respect in which the characters of the deceased were held by their brethren. A resolution was also formed to have a biographical notice of each departed brother prepared by a member annually elected, to be engrossed in a volume and kept in the library of the Seminary.

A resolution was also passed in reference to "the Agency of the Alumni," for the Professorship of Pastoral Theology. The resolution expressed the interest of the Society in the object of the Professorship, and their readiness to undertake the measures devolved on them whenever the Board of Trustees should deem it expedient.

The Rev. E. Y. Higbee of this city was appointed preacher, and the Rev. R. B. Van Kleeck of Flushing, essayist for the next year: the Rev. W. H. Walter and the Rev. R. B. Croes being named respectively as substitutes.

The meeting was well attended and distinguished throughout by those sentiments of harmony, cordiality, and devotion, which may be supposed to inspire a fraternity assembled from distant and diverse places, and cemented by a common bond of holy fellowship. And the pleasure of the occasion was not a little enhanced by the reading of an interesting letter received from the President of the Society, the Rev. S. R. Johnson of Lafayette, Indiana.

Christ Church, Belleville, New Jersey.—This new and beautiful building was destroyed by fire, on Saturday, 24th ult. Three years since the congregation consisted of about six families, worshipping in an old and dilapidated building; but this small number, from a combination of circumstances, was so suddenly increased, that accommodations could not be found for them. When the Rev. Mr. Davies, their present missionary, began his labors in the place, the Sunday school consisted of *five* scholars, but in a few months this number was increased to *one hundred and fifty*. In this prosperous state the loss of their church, a Gothic structure commenced about a year ago, is a severe trial. What adds to the affliction is the certainty that the fire was the work of an incendiary.

Flushing Institute.—We understand that the Rev. Dr. Muhlenberg is about to retire from the Institute at Flushing. Dr. Muhlenberg has no idea of abandoning his plans in education, but wishes to secure time for the accomplishment of important objects in reference to the college, the building of which has been commenced, but suspended owing to the embarrassment of the times. We trust the Institute will not be interrupted in the midst of its success, but that some suitable person will be found to take charge of it. The opportunity thus presented is well worthy of the attention of clergymen and others devoted to the cause of education in the Church.

Want of Laborers.—In districts where resident clergymen could not be obtained, the colonial Church in Canada has adopted with great success the plan of itinerant missionaries. From facts within the knowledge of the editor of the Church, especially from the memorials of resident clergymen to the Bishop of the Diocese, it is asserted without hesitation, "that in Upper Canada alone, one hundred clergymen, in addition to the number already employed, would meet with full occupation for their most devoted services, and among congregations faithfully attached to the Church of England."

Memoirs of the Life and Writings of the Rev. Claudius Buchanan, D. D., *late Vice Provost of the College of Fort William in Bengal, &c., &c.* Philadelphia: George & Byngton, and Wm. Stavely. New York: Swords, Stanford & Co.

A new edition of a well known work. There is much in it to commend and not a little to which we should object.

Mr. Editor—I entirely agree with you, that "any agitation of" the subject of justification "cannot but be beneficial." And that I may comprehend it more to my satisfaction, allow me to ask a question concerning a part of your editorial remarks of May 12th. You say, "all men are considered as put *on trial*. Some, being found guilty, the law condemns to death: but others, having satisfied the claims and fulfilled all the demands of the law, are pronounced innocent. Christ, their law-fulfiller, having satisfied Divine justice," &c. This their justification, you add, is "perfect and entire, wanting nothing," at "the moment they believe." What I wish to ask is, whether, "at the moment of believing," the justifind person *ceases* to be "on trial?" If so, what are we to say of his subsequent contraventions of duty? are they sins? If they are, how are they pardoned? without justification, of course, for that act would imply that they are still "on trial." Even prospective justification appears inconsistent with the idea of remaining "on trial;" for its effect would be to make a man "innocent" each moment he committed new offences.

The great practical question in this controversy, is, whether men are in a state of probation or responsibility after the first moment of their being justified.

Respectfully, Quæro.

In reply, the writer of the article alluded to in the above, would simply remark, in relation to the proposed question, that we do not consider a justified person to pass from a state of trial until death. Whilst he lives here he continues in a state of probation. W.

We suppose the "state of trial" in which the acting editor of the Southern Churchman supposed "the justified person" to continue until death, was something more than the passive state in which a lump of ore is placed while undergoing the refiner's process: that is, a state of trial which is suited to such a free, accountable, peccable creature as man. In this case it may be safely left to every man of plain sense, whether there is not a *contradiction* between such a state of *trial* or *probation*, and a state of *perfect* justification.

The Church.—We have received the second number of a journal lately established at Cobourg, U. C., entitled "*The Church*," and devoted to religious and ecclesiastical purposes. Some time since we enriched our columns with an extract from the first number. The spirit and principles of the paper are true to its name. We most cordially wish it success, and hope to have the privilege of as regular an exchange as the mails will allow.

Episcopal Visitation.—Farther additions, it will be perceived, have been made to the Bishop's appointments for visitation.

Clerical Change.—The Rev. Edmund Embury has received and accepted a call from St. Mark's Church, Penn Yan, Yates county.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese, in this city.—Sixth Sunday after Trinity, July 2, in St. Luke's Church, admitted to Deacon's Orders the following young gentlemen, who at the recent commencement of the General Theological Seminary, had received the honors of that institution, and been thus enrolled among its alumni, viz. Ferdinand Rogers, Solon W. Manney, Anthony Ten Broeck, Charles G. Acly, Samuel Buel, Daniel S. Lewis, Thomas Mallaby, Guy R. Pinching, John Noble, Edward Hardyear, and Nicholas Hoppin. The Rev. Frederick S. Goodwin, Acting Professor of the Latin Language and Literature in the University of the city of New York, and minister of Christ Church, Brooklyn, and the Rev. Calvin Colton, officiating for the congregation known as the Free Church of the Redemption, Deacons, were, at the same time admitted to the Priesthood. Morning prayer was read by the Rev. Bird Wilson, D. D., Professor of Systematic Divinity in the Seminary, assisted by the Rev. William Morris, Principal of a Collegiate School, New York, and officiating at Williamsburgh, Long Island, who read the lessons; the sermon preached by the Bishop; and the candidates for the Deaconate presented by the Rev. John M. Forbes, the rector of the church, and those for the Priesthood, by the Rev. Charles W. Hackley, Professor of Mathematics in the University of the city of New York. The Rev. John A. Vaughan, Secretary and General Agent of the Foreign Committee of the Board of Missions, and the Rev. William Richmond, rector of St. Michael's Church, &c., were also present, and assisted in the laying of hands on the candidates for the Priesthood.

In the afternoon, confirmed twelve in the congregation known as the Free Church of the Redemption.

In the evening, confirmed four in St. Mary's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Friday, July 7, Jamaica, *Queens county*; Saturday, 8, Rockaway, Consecration.

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M., Confirmation. Tuesday, 11, Islip, *Suffolk county*. 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county*.

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county*.

Tenth Sunday after Trinity, July 30, Port Jackson, *Montgomery county*, consecration A. M., confirmation P. M. Thursday, August 3, Vienna, *Ontario county*. 4, Sodus, *Wayne county*. 5, Palmyra.

Eleventh Sunday after Trinity, August 6, Centrefield, *Ontario county*. Tuesday, 8, Grace Church, *Rochester*. Thursday, 10, Christ Church, Lockport, *Niagara county*. Saturday, 12, Auroraville, *Erie county*.

Twelfth Sunday after Trinity, August 13, *Buffalo*. Tuesday, 15, Forrestville, *Chautauque county*. 16, Westfield. Friday, 18, Hunt's Hollow, *Allegany county*.

Thirteenth Sunday after Trinity, August 20, Angelica, Tuesday 22, Hammond's Port, *Steuben county*. Festival of St. Bartholomew, Thursday, August 24, Waterloo, *Seneca county*, ordination, A. M., confirmation, P. M. Saturday, 26, Johnson's Settlement, *Chemung county*, consecration, A. M., confirmation, P. M.

Fourteenth Sunday after Trinity, August 27, Big Flats. 28, Elmira, consecration, A. M., confirmation, P. M. Wednesday, 30, Richfield, *Tioga county*. Friday, September 1, Oxford, *Chenango county*, ordination, A. M. confirmation, P. M. 2, Mount Upton.

Fifteenth Sunday after Trinity, September 3, Otego, *Otsego county*.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

EXTRACTS FROM THE JOURNAL OF THE CONVENTION OF THE DIOCESE OF NORTH CAROLINA.

(*Concluded.*)

The number of baptisms reported to this Convention is found to be 297; of confirmations in congregations thus far vsiited by the bishop, 60; of additions to the communion, 76. In all these interesting particulars, the parochial reports very advantageously compare with those which have immediately preceded. The number of marriages reported is 32; and of burials 73. The present number of communicants is found to be 753, exhibiting a decrease in the whole number last reported of 281. A part of this decrease has passed into eternity, but by far the larger portion has swelled the tide of emigration to the south and west. Your committee see no ground of discouragement in this dispersion and consequent reduction of numbers within our peculiar sphere. "The field is the world." The world to become fruitful must first be seeded—and by emigration *now*, as by persecution *formerly*, "they that are scattered abroad" are identified with the chosen seed of the Church.

On no one point connected with the Diocese, has your committee discovered matter of more sincere gratulation than in the evidence afforded of an increasing sense of missionary responsibility. In almost every parish, this awakened sensibility to baptismal obligation, under the guidance of the bishop, has systematized Christian liberality. They who have freely received begin freely to give; and the missionary stream, once scanty, narrow, and perturbed, begins to assume an aspect more worthy of the Church.

Your committee will not close this report without adverting to an oversight, which, they regret to state, has in some instances been created. We allude to the neglect in the wardens of destitute parishes, to forward to the Secretary of the Convention, in the form of a parochial report, the existing state of the parish, and also the assessment made by the previous Convention for the support of the Episcopate, and for the contingent fund. Without these reports, the real state of the Church cannot be accurately understood, and without promptness in forwarding the assessments, the Episcopate cannot be sustained. Your committee believe that no higher incitement to the performance of this duty need be suggested, than a survey of the consequence, if this license were generally extended where it might as reasonably be found.

All which is respectfully submitted,

Jarvis B. Buxton, *Chairman*.

The following report and accompanying resolution from the Committee on the Episcopal school, was called up and adopted:—

Report of the Committee on the Episcopal School.

The Committee on the State of the School, report:

That upon examination of the report of the Treasurer of the school made to the Trustees, and upon an estimate of the liabilities of the school, they find its pecuniary condition greatly embarrassed. The school owes within a fraction of $20,000; of this sum, $1600 being the amount due for the purchase of the land, and $7,400 being the amount of the Episcopal fund, are liens upon the property of the school; $6000 are due the bank, having been borrowed upon the personal responsibility of the Trustees. The residue, consisting of salaries and other current expenses of the school, was contracted, it is presumed, by the corporation. It is proper also to state, that the expenses of the school for the last twelve months have exceeded the receipts for board and tuition by the sum of $2,000. To enable the Trustees to open the school for another session, under circumstances which will give even a hope of its continuance for even six months, it is indispensable that the sum of $5,000 should be raised before the vacation, which will take place on the 15th of next month.

The committee are unable to devise any specific plan which appears to them practicable and expedient to meet these difficulties. But as the summer examination of the scholars will take place on the 12th of next month, and as it is probable many of the friends of the school will be present on that occasion, and as the school must inevitably sink beneath the burden which oppresses, if not relieved by that time—the committee recommend that the whole matter be referred to the Trustees of the school, investing them with power, so far as the assent of this Convention is necessary or proper, to act in the premises as to them may seem most conducive to the several interests concerned.

The committee, therefore, propose the following resolution for the adoption of the Convention:

Resolved, That this Convention give their assent and authority to the Trustees of the Episcopal school, to manage its affairs and property in such manner as they may judge most conducive to the interests concerned; first, to sustain and carry on the school according to its original plan, if it is practicable and expedient, if not, then to divert the property to such uses, or so dispose of it by sale, lease, or otherwise, as in their judgment may best comport with the interests of the Diocese, and the claims to be protected. *Provided, and it is hereby declared*, That nothing herein contained is intended to waive, or in any manner impair the lien of the Episcopal fund upon the property of the school.

Respectfully submitted,

J. Singeltary, *Chairman*.

On motion, *Resolved*, That the report of the rector, and the documents relating to the Episcopal school, be referred to the Trustees.

John W. Wright, Esq., was unanimously re-elected Treasurer of the Diocese for the ensuing year.

On motion, *Resolved*, That the next annual Convention of the Church in this Diocese, be held in St. Bartholomew's Church, Pittsborough, on the first Wednesday in June, 1838.

On motion of E. L. Winslow,

Whereas a crisis has arrived in the affairs of the Episcopal school of North Carolina, and the existence of that institution, so valuable in its character, and calculated to produce lasting benefits to the Church in North Carolina, depends on a liberal, generous, and prompt effort on the part of the friends of the Church in this Diocese:

Resolved, That the bishop be requested to appoint one or more agents to proceed forthwith to make collections in aid of the present necessities of the school, and make report to the Trustees at the ensuing examination.

On motion, *Resolved*, That 700 copies of the journals of this Convention be published.

The Convention adjourned to Monday, 6 o'clock, A. M.

On motion of Dr. Thomas H. Wright,

Resolved, That it is the opinion of this Convention, that the rule of the Episcopal school prohibiting the admission of boys over a certain age, is prejudicial to the interest of that institution, and respectfully recommend to the Trustees to abolish the same.

On motion of the Rev. Mr. Freeman,

Whereas, great inconvenience has been felt from the occasional introduction into the congregations of this Diocese, of copies of the Book of Common Prayer, which do not contain the whole Book of Psalms in Metre, and there is danger that the inconvenience will be greatly increased in a few years by the scarcity of the standard edition of the Book of Common Prayer established by the Church:

Resolved, That the subject be referred to the Missionary Committee, with instructions to report to the next Convention.

EXTRACTS FROM BISHOP CHASE'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF ILLINOIS.

(*Continued.*)

As soon as the river (Illinois) was cleared of ice this spring, (1837) I commenced again my travelling duties. At Alton, a parish formed in my absence, and visited by the Rt. Rev. Bishop Kemper, I found the Rev. Mr. De Pui, faithfully and most successfully discharging his sacred duties. The people belonging to his charge seemed awakened, through his able ministrations, by the grace of God, to a deep sense of their religious duties; so that the Episcopal services were not, I trust, without their due effect. I confirmed eleven, administered the holy communion to more than twenty Episcopalians, and preached three times. What cheered me in prospect of the future, was the zeal and liberality of the people in taking effectual measures to erect a large and convenient church, suitable to the growing state of their flourishing town. A generous individual, Judge Hawley, had presented the vestry with a lot of ground conveniently situated, and of more than two thousand dollars in value, on which to erect the sacred edifice; and such is the character of those engaged in this work, I have great hopes that the work will go on, and that before another year shall have elapsed, I may be called on to consecrate "St. Paul's Church, Alton," to the glory of God, as the means of salvation to many thousand souls.

It was my intention to visit the places where the Rev. Mr. Darrow officiates; but the badness of the roads and the inclemency of the weather prevented. The Sunday allotted to this duty I spent in St. Louis, the residence of Bishop Kemper. That I found him not at home was matter of sincere grief to me. The Rev. Mr. Minard and his worthy friends received me with tokens of great regard, and kindly ministered to me and mine often infirmities. I preached three times in the church of that place, and consecrated the elements of the Lord's supper. I have great reason to bless God for the prospects of our Primitive Apostolic Protestant Church in St. Louis. As she is best able to contend with error, and wipe away from the face of the Catholic Church those blots and stains which the dark ages of ignorance and heathenish superstition had inflicted, it should be a matter of devout thankfulness that her standard is planted, in the moral prospect, on a hill, where most wanted, and where all may view her strict conformity to apostolic order on the one hand, and her devout adherence to evangelical doctrines on the other. O, that all would give their attention to one point! It would serve the cause of perpetuating the blessings of Christianity more than all disputes and pitched battles, especially when conducted by those who, in their respective extremes, are equally remote from the truth. Let the divine light, as it shines in the holy scriptures, translated by the sober and learned Reformers of the Church of England, be held up in the true candlestick which "the Son of God holds in his right hand"—that Church which he, and not his erring *people* have constituted—and more will see their way clear and plain before them, than by all disputes for worldly victory.

In going up the Illinois river, I met with a worthy family of Episcopalians removing from the Diocese, and who gave for a reason in so doing, that they could not enjoy in it the means of grace, for want of a clergyman duly authorized to give them the bread of life. Missionaries of our Primitive Church had been repeatedly promised, and on that promise they had relied: but none came nor seemed like to come; and their days were wasting, and their children growing up with no shepherd to take care of the lambs. It must be left to the *mind*, and not to the feebleness of language, to describe the feelings which pierced my bosom in witnessing such a scene and hearing such words as these. Who that loves his Saviour and his holy Church, and the souls of perishing multitudes in similar condition, would not find his heart torn with feelings of agony, when meeting with such occurrences, and when reflecting on the awful truths involved! "The field is white indeed unto harvest; but where are the laborers?" They are in the families of the rich and opulent of our country, too proud to pray that God would impress on the hearts of their sons a call to the Christian ministry. This is the true cause of the evil we complain of. Its cousin german is the covetousness which characterizes the present age. Those who worship their wealth, forgetting they are *stewards* of the manifold grace of God, consider Christ's ambassadors as elemosynary dependants on their bounty, and of course refuse to maintain them even in decent circumstances which the mechanic or day-laborer can afford to enjoy; and then, strange to tell, they plead in excuse for not bringing up their sons to the Church, that they can do better for themselves in any other profession!—What account such must be compelled to render at the great and awful day, the word of God must decide.

At Rushville, on the 19th day of March, 1837, I consecrated to the worship and service of Almighty God, "Christ Church," and administered in it the rite of confirmation to two persons, baptized five children, gave the holy communion to seven, and preached twice on the same day.—On Monday, I baptized one child; and on Tuesday, the 21st, set off in a convenient vehicle, furnished by the vestry, for Mount Sterling, 17 miles distant—roads very bad.

On the 22d, I preached to an attentive congregation, assembled in the school-house in this pleasant village. A carriage being sent for me from Quincy, I proceeded, on the 23d, as far as Clayton, where I preached in the evening, and was treated with hospitality by a very friendly people. The next day, passing through a rapidly rising place called *Columbus*, to Quincy, I was received by my friend, Mr. More, in the most affectionate manner.

CALENDAR.

JULY.

9. Seventh Sunday after Trinity.
16. Eighth Sunday after Trinity.
23. Ninth Sunday after Trinity.
25. St. James the Apostle.
30. Tenth Sunday after Trinity.

AUGUST.

6. Eleventh Sunday after Trinity.
13. Twelfth Sunday after Trinity.

NOTICES.

☞ The vestries of the different churches in the Diocese of New York are hereby informed that their Journals of Convention are ready for delivery, at the Protestant Episcopal Press, 28 Ann street. All orders, free of charge, directed to the Agent, specifying the manner in which their packages may be sent, will meet with prompt attention.

July 8, 1837.

☞ A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York" will be held in the basement of Christ Church, on Monday evening, 10th inst., at eight o'clock. The members of the *Society* are invited to attend.

By order of the Board,

Charles W. Carmer, Rec. Secretary.

New York, July 8, 1837.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Remitted by W. H. Hubbard, Esq. Receiving Agent at Richmond, Va. from Mrs. Ann Bull, Treasurer of the Female Society of Christ church, Lancaster county, for the Foreign and Domestic Missionary Society, $30 of which is to constitute the Rev. F. H. Maguire a life member, 50. From St. Martin's parish, Hanover, by Rev. William V. Bowers, for general missionary purposes, 40. By the hands of the Rev. George Lemon, from Robert L. Randolph, Esq. Fauquier county, 10; from Mrs. Eliza Marshall, Fauquier county, 20—30, being one half for Greece, and one half for Domestic Missions:—120. Deduct one half paid to Treasurer of Domestic Missions, leaves 60. By the hands of Rev. George Woodbridge, from G. C., a Sunday scholar of Christ church, as the earnings of his self-denial, 2 20. By the hands of Mr. Clay, from St. Paul's church, Lynchburg, 50. From Miss S. C. Brockenbrough, 5; Miss Lucy Fitzhugh, 50 cents—5 50. From Miss Georgiana Taliaferro, 1 50; the savings of a little boy and girl, St. James' parish, Prince William, 3 04—4 54. By the hands of Rev. G. W. Nelson, from sundry persons, 5. From St. Martin's parish, Hanover, for African Mission, 2. From Juvenile Mite Society, for Greek Mission, 7 50. From Raleigh and Dale parishes, by Rev. Mr. Barkley, 60. Weekly offerings of Hunger parish, by Rev. W. G. Jackson, 38. From the Rev. W. G. Jackson, 2. By the hands of Rev. D. M. Wharton, from two ladies of Botetourt county, Va. for African Mission, 11. From a gentleman of Liberty, Bedford county, for African Mission, 2. By the hands of Rev. R. R. Mead, weekly offerings of February and April, from the church in Charlottesville, 20 59. From Helen and Van Buren Alexander, 50 cents each—1. From Miss H. Skipwith and a little girl, by Mr. Andrews, 2 20. Collection at St. Andrew's church, Brunswick county, 27 22. Collection at Sapong, in Dinwiddie county, 29 04. Donation by Miss M Wyatt, of Greenville county, Va. 10. Donation for African Mission, by the hands of Rev. John Grammer, 5. From Sunday school of Christ church, Smithfield, for African Mission, by Rev. Thomas W. Smith, 25. From Mrs. E. W. Cocke, 10.—Total of remittances for Foreign Missions, $379 79.

Received from Henry Barclay, Esq. collected in mission box of Trinity church, in the village of Ulster, Saugerties, $15. Received by the hands of J. H. Holmes, Esq. from St. James' church, Wilmington, N. C. 53 56. Received from the Missionary Association of St. Peter's church, Monroe, Conn., by Rev. R. Rossiter, rector, 7. Received from James Swords, Esq. from Rev. B. H. Hickox, collected at monthly lectures for missions, at Watertown, N. Y., of which 75 cents for Greece, 3 75.—Total receipts, $459.

Charles J. Aldis, Acting Treasurer,
July 3. Bank of America.

DOMESTIC MISSIONS.

Since his report in the Churchman of the 1st inst., the Treasurer of the Domestic Committee has received the following donations, viz.

From the Rev. B. H. Hickox, by the hands of H. D. Sewall, Esq., one half of the collections at the monthly lectures for missions, in the church at Watertown, Jefferson county, New York, $3 75; from James Douglass, Esq., of Covers, Scotland, for missions in the West, by the hands of Mr. Joshua Clibborn, of New York city, 215; monthly offerings of St. James's church, Newton, Long Island, New York, for Domestic Missions, by the hands of the Rev. George A. Shelton, 20; from Mrs. Ann Bull, Treasurer of "the Female Society of Christ church, Lancaster county, Virginia, for the spread of the Gospel," through Wm. H. Hubbard, Esq., Agent in Richmond, by the hands of C. J. Aldis, Esq., 25; through the same person, and by the same hands, one half of 40, received from St. Martin's parish, Hanover county, Virginia, per the Rev. W. V. Bowers, for general missionary purposes, 20; through the same, and by the same hands, from Robert L. Randolph, Esq., of Fauquier county, Virginia, per the Rev. George Lemon, for domestic purposes, 5; through the same, and by the same hands, one half of 20, received by the Rev. George Lemon, from Mrs. Eliza Marshall, of Fauquier county, Virginia, 10; by the hands of the Rev. Dr. McVickar, children's mite from a family at Constableville, New York, 10; by the hands of the Secretary and General Agent, from Lieut. A. Berkly, of Beaver Creek, Fayette county, Virginia, 6; by the hands of the Rev. Dr. Anthon, the amount of a collection in St. Mark's church, on Sunday morning, July 2, 1837, after a sermon by the Secretary and General Agent, the Rev. Mr. Carder, (of this collection, eighty-two dollars are in pledges, which are left for redemption at the bookstore of Swords, Stanford & Co., No. 152 Broadway; and it will much oblige the Treasurer, and save some expense, if the donors will have the goodness to send for their pledges with as little delay as may consist with their convenience.) Amount in cash, 294 20—in pledges 82—376 20.—Total, $690 95.

James Swords, Treasurer.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, in behalf of the above institution, acknowledges the receipt of the following sums:

Collection in Christ church, Georgetown, D. C. $17 23; collected in Christ church, Washington, D. C., 10; collected in Trinity church, Washington, on Sunday evening, June 18th, 23 43; Sunday school offerings of Trinity church, Washington, 10; collection in All Saints' church, Frederick, Md. 51 21; collection in St. John's church, Hagerstown, Md. 17 29; from Trinity church, Washington, D. C. in redemption of former pledges, 17.

Wm. Staunton, Special Agent of
July 3. Gen. Prot. Epis. S. S. Union.

The subscriber, as Treasurer of the above institution, gratefully acknowledges the receipt of twenty-five dollars, through the hands of Rev. John Rodney, being the amount of his pledge given at the last General Convention.

John W. Mitchell, Treasurer,
July 1, 1837. 28 Ann street.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

The Librarian of the General Theological Seminary of the Prot. Episcopal Church gratefully acknowledges the receipt of the following donations to the library, viz.

From the Rev. Professor Turner, Flavel's Works, 2 volumes, folio: Edinburg, 1735.

From John Le Conte, Esq., Les Psaumes, Cantiques, et Liturgie de l'Eglise de Geneve, avec la Musique: octavo: Basle, 1784.

From the Rev. John Noble, an Alumnus, Opera Demosthenis et Æschinis; Scholias, Annotationes Variorum, Animadversiones Reiskii et Aliorum, Præfationes, Interpretationem, et Indices Adjecit: G. S. Dobron: 10 volumes, octavo: Londini, 1827.

July 3. W. R. Whittingham.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending July 6, from the following persons, viz:

Rev. R. Kearny, with remittance: Thomas B. Veazey, with remittance; Rev. C. M. Butler; Thomas Thompson; Thomas Latimer; Rev. William Croswell, with remitt'ce; H. Van Rensselaer, with remittance; Postmaster, Constantia; Postmaster, Georgetown, S. C.; Postmaster, Carbondale, Pa.; Washington Van Zandt; Postmaster, Troy, Ohio. Postmaster, Carlisle, Pa.; Rev. Samuel T. Lord.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Francis Vinton; Postmaster, Oakhill; Rev. S. R. Johnsog; Thomas Latimer: Rev. R. Kearny; Rev. Wm. Staunton.

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church, on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.

Cornelius Oakly.

July 8. 3m

TO LET,

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

July 8. tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of

John W. Mitchell, *Ch'n.*,
John E. Earle,
Wm. M. Benjamin,
Wm. R. Wadsworth,
P. F. F. McDonald,
Wm. H. Vermilye,
Theron Wilber,
Louis Sherman.
} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or* $11 20 *per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tf

MR. WERLY, recently from a seminary in Lausanne, Switzerland, and Professor of French in London from 1819 to 1824, wishes for a situation as teacher of the French language in some public institution, or as a private instructor. He has no objection to a situation in the country. Address Mr. Werly, care of Berard & Mondon, 36 Courtlandt street.

References—Hon. Albert Gallatin, Rev. A. Verren, Rev. James C. Richmond, Charles Coudert, Messrs. Berard & Mondon, Joshua Clibborn, James Watson Webb.

July 1.

WANTED,

No. 18 of volume 3 of the Churchman, and No. 28 of volume 6. Any person who is not anxious to preserve the back numbers of the Churchman, will receive a liberal price for the above numbers, by leaving them at the office of the Protestant Episcopal Press, 28 Ann street.

July 1, 1837.—3t

MUSIC OF THE CHURCH.

A large supply of the 12mo size just received and for sale cheap at 28 Ann street.

Also, 15 or 20 copies of the 4to left for sale, being the balance of the edition. m25

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

May 20.

POETRY.

From the British Magazine.

JUDGMENT.

'Mid the realms beyond all space
Where God holds his dwelling-place;
Past, to come, and present, seeing,
In one perfect now of being;
Hangs conceal'd from other eye
The dial of eternity.
Not with time's great lord, the sun,
Did those wheels begin to run;
When for ever he is dim,
They shall circle, reft of him.
What may we compare to this
Dark and fathomless abyss?
It is like an ocean, save
That wave never urges wave;
Boundless waters, self-supplied,
Living, yet without a tide;
In its fulness of repose
A deep which neither ebbs nor flows.
Somewhere on that dial's plate
God hath fixed an hour of fate,
He alone the time can tell
When it strikes upon the bell;
Not the Son himself hath power
To declare that fated hour;
And upon man's sleepy sight
It stealeth like a thief in night.
There are signs—but none will mark;
Lights—but darkness fits the dark;
Characters which all might spell;
Heralds, its approach to tell.
Ruddy tints at eve forewarn
Brightness with the coming morn;
But when mists the sunset shroud,
Day succeeds with storm and cloud.
It is harvest when the plain
Swells with ripe and bursting grain:
Then the master of the soil
Sends his reapers forth to toil;
Each his sheaf in separate kinds,
Wheat or tares, collects and binds;
Those to swell the garner'd seed,
These the devouring flame to feed.
Hark! the trumpet! at its sound
Swarms with life the teeming ground;
Earth opens her sepulchral bed,
And the sea gives up its dead.
Every spirit flesh has cumber'd
Breaks the trance in which it slumber'd;
Suppliant, tyrant, master, slave,
Burst their universal grave;
Sire and son meet side by side,
Matron, maiden, mother, bride;
Those who drew but one short breath,
Those whose years defrauded death;
Humble, lofty, evil, good,
Linked in one vast brotherhood.
Who shall count that countless clan,
All the families of man?
He is there, the first whom God
Summon'd from the lifeless clod;
Who, too soon by sin betray'd,
Shame and sorrow on us laid:
Now he springs again from clay,
Shame and sorrow wiped away;
Planting his triumphant tread
On the bruised serpent's head.
He is there, whose living ear
Hath heard the gath'ring trumpet near;
Who, with quick and unclosed eye,
Hath watch'd the march of Deity,
And seen the angels who unfurl'd
The banners of another world.
What is this? his death or birth?
Stands he now on heaven or earth?
High above, in glitt'ring stations,
Powers are ranged and dominations;
From the fiery-circled wheel,
Chorus'd alleluiahs peal;
Voices, thunderings, lightnings, flame,
Jubilee, with loud acclaim,
Blessings, thanks, hosannas, praise,
Hymn the ancient One of days;
Till the re-echoing depths of sky
Kindle with the symphony.
Legion'd seraphs there unfold
Wings of many-colored gold;
Saints, arrayed in raiment white;
Elders crown'd, and richly dight,
Princedoms, virtues. Oh, the glory
Of that matchless consistory!
And upon the judgment throne,
Who is He that sits alone?
Man—but that his forehead bears
Empire more than mortal shares.
God—but that his temper'd eye
Seems touched by our infirmity.
Million millions round him press
Voiceless, powerless, motionless;
Silent as when nature's sleep
Presages the earthquake's sweep.
Now he speaks—but who shall say
What the doom his lips convey?
Ere that sentence meet our ear,
Father, Saviour, Comforter,
Teach us, for such hour of need,
What the ransom we may plead;
Wash us in thy blood of healing,
Stamp us with thy Spirit's sealing;
Thou hast given us life—oh, give
More than life—the way to live!

MISCELLANEOUS.

From the British Magazine.

THE DUBLIN REVIEW AND LUTHER'S TRANSLATION OF THE BIBLE.

In the second number of the Dublin Review, there is an article headed, "Versions of the Scripture," in which the writer has thought proper to touch upon a great number of important and totally distinct questions:—the rule of faith held by Protestants—the readiness of the Romish Church to translate and circulate the Bible under those restrictions which they may think proper—the principles on which translations ought to be made—and the accuracy of certain Protestant versions. Perhaps at some future time it may be well to recur to each of these subjects, but the article in question hardly furnishes sufficient occasion for taking up any of the three first in the way in which they should be done to be done satisfactorily. In the mean time, however, as an evidence of the skill and the spirit with which the reviewer has set about his task, a few remarks will here be offered relative to his strictures on one of the Protestant versions—the one indeed on which he seems to have bestowed most attention—that of Luther.

Of this he says:—

"We do not know what meaning Mr. Horne attaches to the word, when he says, that not even the *enemies* of Luther durst charge him with ignorance of the Greek and Hebrew languages; nor do we conceive that, in considering the merit of a work, it is a matter of much moment whether the author err from ignorance or malice. But we do know that the charge of ignorance has been made—and not very unfrequently; and that while numbers have been found to accuse Luther of wilful mistranslation, even his warmest admirers will find it very difficult, in some individual instances, to defend him from the charge of inaccuracy, whatever may have been its cause. No person, who knows the feelings which Luther and Zuingle cherished for each other, will be surprised to find Zuingle charging him with 'changing and rechanging the word of God;' nor could it, perhaps, be expected that he should escape the censure of that unsparing and inexorable critic, Simon. But it is more remarkable that Sebastian Munster did not hesitate to accuse the all-powerful Reformer; and it speaks badly for the accuracy of his version, that the Dutch Bible, translated from his German, was formally condemned by a decree of the Synod of Dort, A. D. 1618–19, by which it was also enacted that a new version from the original should be undertaken in its stead."

The reviewer, however, prefers to general assertions "producing a few specimens from Luther's own work, that each may compare them *with the original*, and form his own judgment accordingly." He chooses them, he says, "from the New Testament, the original of which is more generally understood." I shall take the liberty of following him through his examination, and observe whether the censure which he passes on Luther does not recoil upon his own head,

"In the first epistle to the Corinthians, chapter ix. 5, we read, [Douay version,] 'Have we not power to lead about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas?'

"This is a verbal translation of the Greek text.

"Μη ουκ εχομεν εξουσιαν αδελφην γυναικα περιαγειν; ως και οι λοιποι αποστολοι και οι αδελφοι του Κυριου και Κηφας;

"The word γυνη, as every one knows, sometimes means 'woman' in general; sometimes is restricted to the signification 'wife.' Its meaning therefore must be determined by circumstances; but here it is sufficiently evident. St. Paul asks the question obviously in reference both to Barnabas and himself. He has commenced the chapter in the singular number, and he resumes it in the thirteenth verse. If there could be a doubt as to the force of the plural here, it would be removed by the following verse, in which the 'have *we* not power' is resolved by the unequivocal words, '*Barnabas and I alone*, have we not power?' Speaking there of *two husbands*, surely he would have introduced two wives also; and does it not follow, for a contrary reason, that when he spoke not of two, but one, γυναικα, he means not a wife but an attendant matron, who was to provide for the necessities both of the apostle and his companion? From this single observation, but still more from the general tone of the argument, by which the apostle enforces this right, it appears to us all but evident that the meaning of γυνη cannot be 'wife.' There is nobody, at least, who will not acknowledge that it is extremely doubtful. The authorized version, notwithstanding, following in the steps of Beza, has rendered it 'a sister, a wife.' But this was not enough for Luther. Doubtless, he looked upon it as still obscure, and he relieves his readers from all uncertainty, by rendering it:—

"'Haben wir nicht Macht eine Schwester zum Weibe mit umher zu fuhren, wie die andern apostel, und des Herrn Bruder, und Kephas?'

"*Weibe* by itself was not sufficiently defined. He settles the point, by adding *zum* Weibe, 'for a wife,' or 'as a wife.'

"'Have we not power to lead about a sister as a wife, like the other apostles?' &c. Fortunately, the state of life from which he chose his own helpmate rendered any further change in the text unnecessary. The character, *Schwester-weibe*, without the smallest alteration, is perfectly applicable to the professed nun, sister Catherine."

Now, even granting for the moment that a translator is bound to retain all the obscurities which the original presents—not to a learned reader, but to a person only acquainted with the vernacular; still, even to this utterly false principle, the reviewer is not true. The Douay version *is not a verbal translation of the Greek text.* A verbal translation of the Greek text would be: "Have we not power to lead about a sister, a woman, as well as the rest of the apostles?" &c. The Douay version is a verbal translation; not, indeed, of the printed Greek text; not of a single one out of the multitude of extant Greek manuscripts; not of the form in which the passage is cited by the fathers; not of any one of the numerous old versions; but—of the *printed* Vulgate, and *one* Latin manuscript.*

It certainly cannot be proved to mathematical demonstration, that γυναικα, in any given passage, is to be translated *wife*, and not *woman*; but that it should be so rendered *here*, is not only shown by the analogies of language, but rendered probable by the interpretations of the early fathers. If St. Paul had not intended the word γυναικα, to qualify αδελφην, he would not have *subjoined* it. Αδελφη, *by itself*, would signify "a woman who is a sister,"—i. e., "a Christian woman." So St. Paul uses it just before in this very epistle, chap. vii. 15. So St. James uses it in his epistle, chap. ii. 15. "A sister, a woman," is an expression which the unlearned reader could not possibly understand, although the learned reader could not possibly mistake it. Luther, therefore, conceived himself justified in forsaking the latter, to give the meaning of the passage, of which the Douay version gives neither the meaning nor the letter.

That in this instance the word was taken to mean *wife* in the earliest ages, appears from the fact, that Clemens Alexandrinus applies this passage (whether rightly or not does not affect the question) to prove that St. Paul was a married man. "Peter and Philip," says he, "were fathers of families, and Philip married his daughters to two husbands. And even Paul does not hesitate, in a certain epistle, to speak of his own consort, (συζυγον,) whom he did not carry about to save the incumbrance of attendance, (δια το της υπηρεσιας ευσταλες,") and then proceeds to quote this passage. Tertullian in one of his treatises cites the text as a *proof* that it was lawful for the apostles to marry; and in another he quotes it in these terms:—"Non enim habemus potestatem *uxores* circumducendi, sicut cæteri apostoli et Cephas?"—Have we not the power of leading about *wives*, as the other apostles and Cephas? The reason that St. Paul uses the singular number, "*a wife*," and yet the plural number, "*we*," obviously is, that although he had probably left a wife at home, (See the passage from Clemens quoted above, and compare I Cor. vii. 7–32; 2 Cor. xi. 28,) he makes the cause of his companion his own. Unquestionably, the additional expense of maintaining the women was the point of which the Corinthians complained; yet this very circumstance, if there were no other reasons, would make it more probable that these were wives than merely slaves; for such would "an attendant matron, to provide for the necessities both of the apostle and his companion," have been in the days of St. Paul, although, doubtless, the imagination of the reviewer represents her in the light of "a professed nun." Christianity, although it swallowed up all the relations of civil life in the one great feeling that all men were the redeemed of Christ, and prepared the way in course of time to the melioration of them, yet did not directly destroy them. A Christian slave of a Christian master, although viewed as a brother, did not cease to be a slave, and would not be more chargeable than if both had been Pagans.

* The MS. is the Codex Harleianus, 1772. The reading by the first hand is *mulierem sororem*, which has been altered by a subsequent one to *sororem mulierem*.

From the Christian Witness.

THE TRUE PROVINCE OF THE SUNDAY SCHOOL.

"Allusion," said Mr. Stone, "has been made to some of the reasons why Sunday school instruction is so seldom followed by the fruits of early piety. I wish to advert a moment to *one*, which I consider as lying at the *bottom* of the difficulty.

The Sunday school has two departments of labor. The one lies among the children of extremely poor, or vicious parents, found chiefly in cities or larger towns; the other, among the children of our regular congregations, found throughout the country in the middle and upper classes of society. In the former, it supplies to the ignorant and outcast heirs of wretchedness, an invaluable amount of religious instruction, and fills, in such measure as it may, the place of parental care and guardianship. But, of its operations in this department, I am not now led to speak. I have before me a school, the pupils of which still enjoy the care and guardianship of their own natural parents, blessed with all the abilities and opportunities necessary to the discharge of the duties which they owe to those whom God has placed under their influence. To its operations in this latter department therefore I shall confine my remarks.

In seeking, then, the main reason why Sunday school instruction fails so often of producing the fruits of early piety, there is, I apprehend, something more fundamental than the incompetency or even the unfaithfulness of teachers. Let us see.

The *parental relation* lies at the basis of the social state. As the foundation on which the whole fabric rests, there is, indeed, *one* thing that lies deeper still, *the existence and paternal character of* God. But God is a spirit. He is invisible. By our powers of *bodily* perception, he is not seen, nor heard, nor felt. He has, therefore, constituted *the parental relation* his representative, a sort of visible, audible, perceptible substitute for himself. In the foundation of society, this relation lies lowest and nearest to God, the first visible element in the order of things, which he has established. Occupying this position, parents have a natural commission from Him to those whom he places under their parentage. They are commissioned to speak for him in the natural ear of their children, to explain his law, to enforce his commandments, and to train up for him a spiritual seed. This is the duty of *all* parents; a duty, which all are bound to perform, which one can never justifiably delegate to another. *Christian* parents have voluntarily assumed its obligations, and thus made the duty *doubly theirs.*

This duty, however, I fear, parents, even *Christian* parents, are prone to shift from themselves to others. Of human nature, taken in the mass, *indolence* is a prevailing trait. With the exception of here and there a mind which carries within itself an inexpressible spring of action, all love to disburthen themselves of care, toil, responsibility, especially *moral* responsibility. *Christian* parents, indeed, would not like to leave moral responsibilities wholly undischarged. None but senseless, brutish hearts can be indifferent to these. But, when children are regularly sent to the Sunday school, and put under the care of pious instructers, and amidst the prayers of a pious pastor and his colaborers in the work of Sunday school instruction, how easy is it for even *Christian* parents to slide, unconsciously, into the feeling that their responsibilities to their children are *not* neglected! They often hear the praises of the Sunday school. They read reports full of facts in testimony to the beneficial effects of its system of instruction. They conclude it to be a pre-eminently safe place for their children. And thus, without much thought, they practically shift their duties to their own offspring from themselves to the Sunday school teacher.

If there is any gronnd on which I am ever led to fear the result of Sunday school establishments, I find it here. If, as a general thing, the Sunday school is ever to take the place of the parental relation, and of parental faithfulness to children, and to become a substitute for family religious instruction, the institution had better be at once annihilated; all its sacred machinery broken up, and cast for ever out of use.

In the religious education of children the Sunday school was never intended to become a substitute for parental instruction and influence. No parent, especially no *Christian* parent, may delegate his office, as the religious teacher of his own children, to another, or diminish a moment from the amount of time which he naturally owes to them in training them for God. His office is an indelible one; God has invested him with it, and he can never put it off. I repeat, the Sunday school was never intended to be his substitute but his aid, in the religious education of his household.

As a substitute, it will never succeed. Look at it. Six days are given to educate their children for this world, amidst its vanities, its temptations, and its snares. The seventh is given to train them for heaven amidst the services of the Sabbath school. They go to it with hearts full of the week, unprepared for what they are to receive. Their lessons hold them an hour, or two hours, during the day. The subjects in which they are instructed are abstruse, and, in a certain sense metaphysical; for all religious truth lies more or less nearly within the region of metaphysics. Little children are not metaphysicians; their attention cannot be long held on any point of abstract truth. They cannot fix a prolonged thought, as we can, on any process of reasoning, or on any exhibition of doctrine. They too often become weary, and sleepy, and glad to be released. The Sunday school too often becomes to them an irksome place. In it there is too much labor crowded into too short a space of time. In its production of spiritual fruits, there are, too frequently, ploughing, sowing, and reaping, with but little of either going on at the same moment. Some good effects, blessed be God, are produced, even under these disadvantages; but they are *too, too few*; and, on the whole, the Sunday school makes a signal failure in the work which it was intended to perform.

But as an aid merely to parental instruction and faithfulness it has peculiar advantages.—Look at it, in this character. Parents give the same attention to the religious education of their offspring as they would if the Sunday school were not in existence. Their teaching comes —not in long and exhausting lectures—but in 'words fitly spoken;' adapted to times and occasions; when natural incidents call forth kindly affections, and put the childish heart into an attitude favorable to the power of a happily selected moment; and when religious impression enters in without suspicion and without opposition, and fixes itself deeply and permanently among the elementary feelings of the mind It is a sort of teaching, in which 'their doctrine drops as the rain, and their speech distils as the dew, as the small rain on the tender herb, and as the showers upon the grass.' The minds of children are kept pleasingly familiar with religion; the moral soil is rightly cultured and the moral plants rightly nursed: the power of right example constantly concurring with the light of saving instruction to bring every thing to a happy result. In this state of things the Sabbath comes; the Sunday school is entered with pleasure, and it becomes, from the previous preparation made, the place where children learn to embody their early religion into a social character and expression, and to take their places in the Church of God as those who have been devoted to God, and educated for his service. In short, the Sunday school becomes,—not a place where, in a moral sense, ploughing and sowing, and reaping, with but little of either, are going confusedly on at the same time, but simply a harvest field for the ingathering of fruits, the seeds of which have been sown made to germinate, and been nurtured into growth amidst the sacred scenes of family religion.

To these remarks, which have detained you already too long, let me, however, add two suggestions, with the hope of leading Christian parents to a juster appreciation and more faithful discharge of their duty to these children whom God has placed under their parentage.

1. First, then, in the sacrament of baptism, and in the act of a faith that wavers not, give your children up to God. Stand on his covenant, make them over to Him, set them apart, consecrate them to his service. In the exercise of such a faith lay hold on his plighted promise in their behalf: that promise which is 'to you and to your children, as well as to them that are afar off.' God is a covenant-keeping God; and if in true faith you enter yourselves and your children as participants in his covenant, he will not disregard the arrangements, which he has himself made for the salvation of his people.

2. Having by such a faith devoted your children to God the Father, Son, and Holy Spirit; consider yourselves as, in a very solemn sense, standing in the place of God to them; as bearing a natural and untransferrable commission from him; as being his mouth to teach them his law, his hand to guide them in the path of life, and his guardians to keep them from going astray. Be faithful in instruction, in example, in prayer. Grow skilful in seizing and improving little occasions for dropping moral seed into the soil of their hearts, and in exerting an influence which shall come over them stilly, refreshingly, invigoratingly, and perfective of the religious principle in their minds. Suffer no man to take your duties off from you. Transfer your commission from God to no mortal living. But do as much for your children as you would were there no Sunday school in existence, both in the time devoted to them, and in the instructions which you give.

So shall the seed which you sow take root at home, germinate, grow, and ripen amidst the sacred scenes of the family, that type of heaven itself; and the Sunday school become,—not an irksome place, not a confused scene of moral ploughing, sowing, and reaping, with but little of either,—but simply a harvest field, a blessed, richly-loaded harvest field, for the ingathering of all the children, as fruits to God unto eternal life."

From Wheatley on the Book of Common Prayer.

ORIGINAL OF THE BOOK OF COMMON PRAYER

LITURGY BEFORE THE REFORMATION.

Before the Reformation the liturgy was only in Latin, being a collection of prayers made up partly of some ancient forms used in the Primitive Church and partly of some others of a later original, accommodated to the superstitions which had by various means crept by degrees into the Church of Rome, and from thence derived to other Churches in communion with it; like what we may see in the present Roman breviary and missal. And these things being established by the laws of the land and the canons of the Church, no other could publicly be made use of: so that those of the laity who had not the advantage of a learned education could not join with them or be any otherwise edified by them. And besides, they being mixed with addresses to the saints, adoration of the host, images, &c., a great part of the worship was in itself idolatrous and profane.

UNDER KING HENRY VIII.

But when the nation in King Henry VIII's time was disposed to a reformation, it was thought necessary to correct and amend these offices: and not only have the service of the Church in the English or vulgar tongue, (that men might pray, not with the spirit only but with the understanding also; and that he who occupied the room of the unlearned might understand that unto which he was to say Amen; agreeable to the precept of St. Paul, 1 Cor. xiv. 15, 16,) but also to abolish and take away all that was idolatrous and superstitious, in order to restore the service of the Church to its primitive purity. For it was not the design of our Reformers (nor indeed ought it to have been) to introduce a new form of worship into the Church but to correct and amend the old one; and to purge it from those gross corruptions which had gradually crept into it, and so to render the divine service more agreeable to the Scriptures, and to the doctrine and practice of the Primitive Church in the best and purest ages of Christianity. In which Reformation they proceeded gradually according as they were able.

And first the Convocation appointed a committee, A. D. 1537, to compose a work, which was called "the Godly and Pious Institution of a Christen Man; containing a declaration of the Lord's Prayer, the Ave Maria, the Creed, the Ten Commandments, and the Seven Sacraments," &c., which book was again published, A. D. 1540 and 1543, with corrections and alterations under the title of "A Necessary Doctrine and Erudition for any Christen Man:" and, as it is expressed in that preface, was set furthe by the King with the advyse of his clergy; the Lordes bothe spirituall and temporall, with the nether house of Parliament, having both sene and lyked it very well.

Also in the year 1540 a committee of bishops and divines was appointed by King Henry VIII., (at the petition of the Convocation,) to reform the rituals and offices of the Church. And what was done by this committee for reforming the offices was reconsidered by the Convocation itself two or three years afterwards, viz. in February, 1542-3. And in the next year the King and his clergy ordered the prayers for processions and litanies to be put into English, and to be publicly used. And finally, in the year 1545, the King's Primer came forth, wherein were contained amongst other things the Lord's Prayer, Creed, Ten Commandments, Venite, Te Deum, and other hymns and collects in English; and several of them in the same version in which we now use them. And this is all that appears to have been done in relation to liturgical matters in the reign of King Henry VIII.

UNDER EDWARD VI.

In the year 1547, the first of King Edward VI., December 2, the Convocation declared the opinion, *nullo reclamante*, that the communion ought to be administered to all persons under *both kinds*. Whereupon an Act of Parliament was made ordering the communion to be so administered. And then a committee of bishops and other learned divines, was appointed to compose an uniform order of communion, according to the rules of Scripture and the use of the Primitive Church. In order to this, the committee repaired to Windsor Castle, and in that retirement within a few days drew up that form which is printed in Bishop Sparrow's collection. And this being immediately brought into use the next year, the same persons being empowered by a new commission, prepare themselves to enter upon a yet nobler work; and in a few months time finished the whole liturgy, by drawing up public offices not only for Sundays and holydays, but for baptism, confirmation, matrimony, burial of the dead, and other special occasions; in which the forementioned office for the holy communion was inserted, with many alterations and amendments. And the whole book being so framed, was set forth by the common agreement and full assent both of the Parliament and Convocations provincial; i. e., the two Convocations of the provinces of Canterbury and York.

The committee appointed to compose this liturgy were,

1. Thomas Cranmer, Archbishop of Canterbury; who was the chief promoter of our excellent Reformation; and had a principal hand, not only in compiling the liturgy but in all the steps made towards it. He died a martyr to the religion of the Reformation, which principally by his means had been established in the Church of England; being burnt at Oxford in the reign of Queen Mary, March 21, 1556.
2. Thomas Goodrich, Bishop of Ely.
3. Henry Holbech, alias Randes, Bishop of Lincoln.
4. George Day, Bishop of Chichester.
5. John Skip, Bishop of Hereford.
6. Thomas Thirlby, Bishop of Westminster.
7. Nicholas Ridley, Bishop of Rochester and afterwards of London. He was esteemed the ablest man of all that advanced the Reformation for piety, learning, and solidity of judgment. He died a martyr in Queen Mary's reign, being burnt at Oxford, October 16, 1555.
8. Dr. William May, Dean of St. Paul's, London, and afterwards also Master of Queen's College in Cambridge.
9. Dr. John Taylor, Dean, afterwards Bishop of Lincoln. He was deprived in the beginning of Queen Mary's reign, and died soon after.
10. Dr. Simon Heynes, Dean of Exeter.
11. Dr. John Redmayne, Master of Trinity College in Cambridge, and Prebendary of Westminster.
12. Dr. Richard Cox, Dean of Christ Church in Oxford, Almoner and Privy Counsellor to King Edward VI. He was deprived of all his preferments in Queen Mary's reign, and fled to Frankfort; from whence returning in the reign of Queen Elizabeth, he was consecrated Bishop of Ely.
13. Mr. Thomas Robertson, Archdeacon of Leicester.

Thus was our excellent liturgy compiled by martyrs and confessors, together with divers other learned bishops and divines; and being revised and approved by the archbishops, bishops, and clergy of both the provinces of Canterbury and York, was then confirmed by the King and the three estates in Parliament, A. D. 1548, who gave it this just encomium, viz. which at this time by the aid of the Holy Ghost, with uniform agreement is of them concluded, set forth, &c.

SUBMITTED TO MARTYR AND BUCER.

But about the end of the year 1550, or the beginning of 1551, some exceptions were taken at some things in this book which were thought to savor too much of superstition. To remove these objections therefore, Archbishop Cranmer proposed to review it: and to this end called in the assistance of Martin Bucer and Peter Martyr, two foreigners whom he had invited over from the troubles in Germany; who not understanding the English tongue had Latin versions prepared for them: one Alesse, a Scotch divine, translating it on purpose for the use of Bucer; and Martyr being furnished with the version of Sir John Cheke who had also formerly translated it into Latin. What liberties this encouraged them to take in their censures of the first liturgy, and how far they were instrumental to the laying aside several very primitive and venerable usages, I shall have properer opportunities of showing hereafter, when I come to treat of the particulars in the body of the book. It will be sufficient here just to note the most considerable additions and alterations that were then made: some of which must be allowed to be good; as especially the addition of the *sentences, exhortation, confession*, and *absolution*, at the beginning of the morning and evening services which in the first Common Prayer-book began with the Lord's Prayer. The other changes were the removing of some rites and ceremonies retained in the former book; such as the use of oil in baptism; the unction of the sick; prayers for souls departed, both in the communion office and in that for the burial of the dead; the leaving out the invocation of the Holy Ghost in the consecration of the eucharist, and the prayer of *oblation* that was used to follow it; the omitting the rubric that ordered *water* to be mixed with wine, with several other less material variations. The *habits* also, that are prescribed by the former book were ordered by this to be laid aside; and, lastly, a rubric was added at the end of the communion office to explain the reason of *kneeling* at the sacrament. The book thus revised and altered was again confirmed in Parliament, A. D. 1551, who declared that the alterations that were made in it proceeded from curiosity rather than any worthy cause. But both this and the former act made in 1548, were repealed in the first year of Queen Mary, as not being agreeable to the Romish superstition which she was resolved to restore.

(To be continued.)

From the Episcopal Recoder.

THE PRAYER BOOK.

The Church had dropped her garb of mourning and humiliation, had arrayed herself in her garment of praise, and her faithful sons and daughters had come up to celebrate the festival of Easter—happy, holy Easter—the "day of days"—the "queen of feasts"—the "sun of other days."

It was a bright and beautiful morning, and the sun's light was very cheering, though it shone upon leafless trees and barren fields, for nature with us does not, as in our mother land, keep pace with the Church at this season, and tell by her bursting buds and blossoms the tale of hope, and resurrection. But there was enough without her echoing voice to cheer the Christian's heart, to strengthen his hopes, and bid him go on his way rejoicing.

The solemn and interesting services of the morning were over in one of our village churches, and its worshippers had assembled for those of the evening.

"Chalice and plate and snowy vest" had been removed, and in their place stood the simple silver font. The memorable events of the day of Pentecost, contained in the second evening lesson, had been read, and the clergyman descended from the desk and stood beside the consecrated basin. A mother approached the chancel leading her only child, a boy of nine years. She was alone, and, in her dress of pure white, was a most interesting object—the ceremony of adult baptism commenced—the lonely parent knelt, and was received into the congregation of Christ's flock. The boy stood apart, watching the scene, with his eye intently fixed upon the clergyman. The service concluded, the mother took her son's hand and presented him at the font. All are familiar with the beautiful rite of infant baptism. The young soldier was duly sworn into the service of the Lord Jesus Christ, and his maternal sponsor assumed for another the promises which she had just made in her own name. The ceremony was soon over—the mother and child quietly returned to their seats —the organ pealed forth the inspiring chant and the regular service was resumed. It was a common and simple occurrence—the dedication of two souls to God, but a peculiar interest was excited by this baptism.

The circumstances that had thus drawn this mother into the holy precincts of our Church were singular, and seemed almost *accidental*, unless viewed as links in that chain of providences by which an Almighty hand had drawn the wanderers, one after another, into his fold.

Some months since, three young men were walking together through the streets of one of our large cities. As they sauntered idly along, the attention of one of them was arrested by three books which appeared to have been dropped by some one, and were lying unclaimed upon the side-walk. They were picked up, and proved to be three copies of the Book of Common Prayer. The brothers each took one, and placing them in their pockets, they proceeded on their walk.

Some time after, one of these youths visited his home in the country, where his sister the object of this little sketch, resided. He found her in circumstances of affliction, peculiarly distressing. She had lived without God in the world, and had no refuge in the hour of trial. When trouble came upon her, she began to consider her ways, and, at the time of her brother's return, was anxiously seeking some new foundation on which to rest her broken hopes. In "all time of her prosperity," the Bible had been a sealed book, but now that the clouds had gathered, she occasionally opened its sacred pages—but the "scales" still obscured her mental vision, for they had not been touched by that Holy Spirit which is promised to all who seek it.

As she was arranging her brother's trunk, she found one of the volumes of the Prayer-book, of which we have spoken. Being the only book there, she was curious to see what it was, and sat down to look it over—she became interested and took it to her room. The next day she resumed her examination, and, to use her own language to the clergyman who baptized her, "*found in it every thing she wanted.*" It pointed her to God, her Creator—to Jesus Christ, the author and finisher of her faith, and to the Holy Scriptures which revealed that God and Saviour's will, and it taught her to pray for grace that she might "read, mark, learn and inwardly digest them." She now made the word of God her daily study, and in the light of its hallowed pages became sensible of the sinfulness of her heart, and was brought a weeping penitent to her Saviour's feet.

In a town about eleven miles from her home, there was an Episcopal church. Thither with her son and her *Prayer-book* she went and found in its scriptural services all that her heart desired. At long intervals she was enabled to visit the sanctuary of her choice. She sought an interview with the clergyman, and made known to him the state of her feelings. He guided, counselled, and encouraged her and she went on step by step, adding to her faith knowledge, and to knowledge the graces of the Christian life, and when the sweet festival of Easter came forward, she stood at the baptismal font, and dedicated herself and her child to the services of their risen Lord.

SENTENCES FROM CARYL.

1. God is indeed the delight of saints. The joy of glory is this, we shall ever be with the Lord; the joy of grace is, when the Lord is with us.
2. One of these two things doth always follow sin, repentance, or punishment.
3. The wrath of man is the rage of man, but the wrath of God is the reason of God. His wrath towards all is full of serenity, and it is full of tender mercy to his own.
4. The Scripture delights to set forth the sorrows of man's life under the two similitudes of a wayfaring man and a warfaring man.
5. He that does not utter prayer with his mouth will soon utter wickedness.
6. The tongue is the scholar of the heart, and speaks what that dictates.
7. Faith makes all evil good to us, and all good better; unbelief makes all good evil to us, and all evil worse. Faith laughs at the shaking of the spear; unbelief trembles at the shaking of a leaf. Faith finds food in famine, and a table in the wilderness. In greatest danger faith answers, I have a great God; when outward strength is broken, faith answers, the promises are strong still. Then faith pulls out the sting of trouble, and draws out the wormwood of every affliction.
8. The darkness of darkness is this, not to believe that we shall return out of darkness.
9. The life of a man does not consist in what he has, but in what he is and hopes to be.
10. We shall not be unchangeable in our state, till we come into the presence of God, who is unchangeable in his nature.

He that is much in prayer shall grow rich in grace; he shall thrive and increase most that is busiest in this, which is our very traffic with heaven, and fetches the most precious commodities thence. He that sets oftenest out those ships of desire, that makes the most voyages to that land of spices and pearls, shall be sure to improve his stock most, and have most of heaven upon earth. But the true art of this trading is very rare. Every trade hath something wherein the skill of it lies; but this is deep and supernatural, and is not reached by human industry. Industry is to be used in it, but we must know the faculty of it comes from above, from that spirit of prayer, without which learning and wit can do nothing. Therefore, this is to be our prayer often, our great suit for the spirit of prayer, that we may speak the language of the sons of God by the Spirit of God, which alone teaches the heart to pronounce aright.—*Archbishop Leighton.*

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